

Body Politic

A MAGAZINE FOR GAY LIBERATION

**Colin Campbell
Elizabeth Chitty
Martha Rosler
General Idea
Lisa Steele
and more, in
a special
look at**

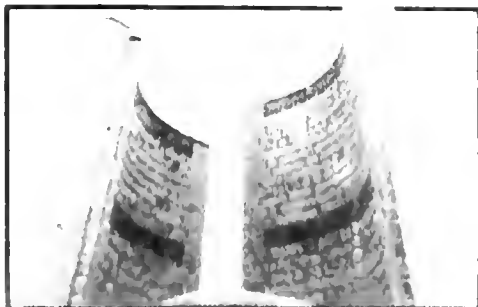
VIDEO & PERFORMANCE ART

Gay power in Barcelona

It's pink carnations, pedophilia, and a growing role for lesbians as the International Gay Association meets in Spain. TBP's Tim McCaskell reports from the scene.

Gay kisses at City Hall

George Hislop gets a boost in his bid to become Toronto's first gay alderman.



Being men, being women

Joseph Interrante charts the history of real men (and the other kind), Burroughs runs blades, Danny Slocum confesses, lesbians come out, and Stephen Lewis falls for CBS politics all in Our Image

Rage in the night

Gay people in Montreal join downtown streets protest as police stage another bath raid in Toronto's gay district. Hundreds of demonstrators in London protest the 'Take Back the Night' campaign.

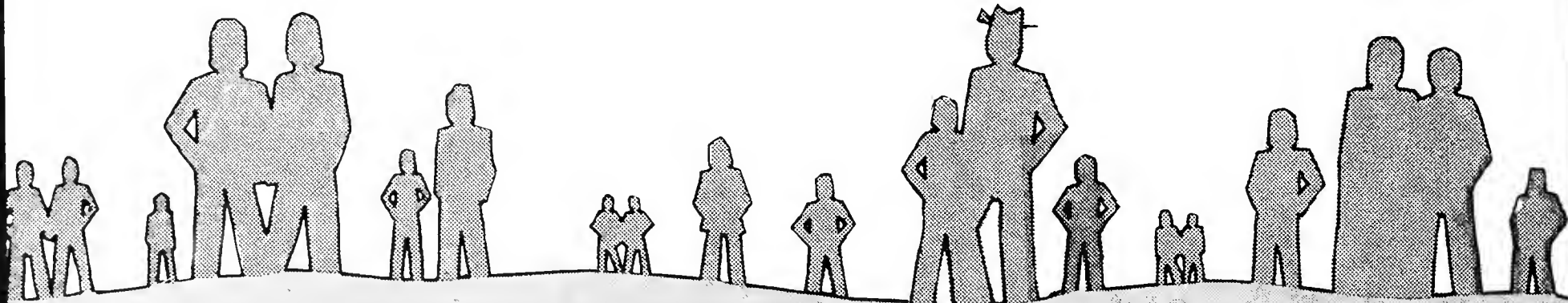
Celebration '80

8th Annual Conference for Lesbians and Gay Men

June 27 thru July 1

Calgary

Hosted by
Gay Information and Resources - Calgary
Box 2715, Station M
Calgary AB T2P 3C1
Phone (403) 264-3911



Womyn Celebrate Womyn

Dance hosted by
Calgary Womyn's Collective
Saturday, June 28
8 p.m. to 1 a.m. • \$4.00

Union Centre
120 - 17 Ave S.W.

Celebration '80

Groups or individuals interested in participating in or leading a workshop, or who have further suggestions, may contact Doug Young, c/o GIRC.

Workshop proposals:

Gay and Lesbian Lifestyle • Sexuality: The Facts
Relationships: Friends and Lovers • Effeminism:
aspects • Lesbian Feminism • Male Feminism:
men against sexism • Lesbians, Gays and the
Family • The Gay Activist: pressures, problems
and opportunities.

Workshops on gay rights issues and lesbian participation in the national movement have been planned, and business meetings of the Canadian Lesbian and Gay Rights Coalition will be held. Your comments are welcome.

Schedule

Thursday, June 26:

Reception, registration, billeting, 7 - 10 p.m.,
Old Y Building, 223 - 12 Avenue S.W.

Friday, June 27:

Registration, billeting, 9 a.m., Macewan Hall, University of Calgary.
Opening Plenary, 10 a.m. Workshops, 1 p.m. Licenced lounge, 5
p.m. (Black Lounge, Macewan Hall)

Saturday, June 28:

Workshops, 9 a.m. Rally, 3 p.m. Centenary Park. Barbecue, 5 p.m.
(same location). Womyn's Dance, 8 p.m. Gay Youth Dance, 8 p.m.

Sunday, June 29:

Workshops, 10 a.m. Coffee House, 8 p.m. (Ballroom).

Monday, June 30:

Workshops, 10 a.m. Final Plenary, 1 p.m.
Conference Dance, 8 p.m. (Ballroom).

Tuesday, July 1:

Steering Committee, 10 a.m., Old Y Building.
Press Conference, 1 p.m., Old Y Building.

Advance tickets by mail,
also available at the Conference.

Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals can only be the work of homosexuals themselves."
— Kurt Hiller, 1921 —

The Collective

Christine Bearchell, Rick Bébout, Gerald Hannon, Ross Irwin, Bill Lewis, Tim McCaskell, Paul Trollope, Alexander Wilson

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Kirk Kelly/Rick Bébout

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Our Image

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Michael Lynch, Stephen MacDonald, Gerry Oxford, James Tennyson

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Paul Aboud, Brian Gibson, Paul Leonard, Stephen MacDonald, Michael Petty, Billy Sutherland, Bob Wells, Michael Weisler, Ken West

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This Issue

Number 64

June/July 1980



The making of a candidate . . . p 21

When Allan Sparrow (left, above) decided to give up his seat on city council, the political chemistry of Ward 6 seemed suddenly ready for the catalyst of a popular figure with, as one commentator put it, "a mass base that can be mobilized." On April 26 perennial gay spokesman George Hislop (right) won the backing of the powerful Ward 6 Community Organization, bringing him one step closer to becoming Canada's first openly gay elected official. Ed Jackson charts his course in a behind-the-scenes report.

Not Stage and Screen p 29

Lisa Steele (right) works at a Toronto centre for welfare mothers. In her videotapes she often becomes one of them, reflecting the experiences of women trapped in limited lives. Colin Campbell, seen on the cover in the guise of Robin, the stunned punkette in his tape, *Bad Girls*, employs a visual vocabulary of gestures and make-up to build caricatures that call sex roles into question. Martha Fleming and Doug Durand look at these and other artists, whose performance and video will never quite be *Stage and Screen* material.

Homintern 1980 . p 25

At its recent conference in Barcelona, the International Gay Association proved to be an organization of promise and power. Nearly 200 delegates from 21 countries showed up to debate hot topics, set up a press exchange and make plans for a women's conference before everybody get together in Italy again next year. TBP's roving reporter Tim McCaskell reflects on his Easter vacation in Catalonia.

Manhattan mind journeys p 47

The long trek from the peripheries of one's identity to the core of gay being — often called coming out — can sometimes be a journey in space



as well as mind. On the Back Page, Robin Hardy follows the ordinary lives, on an ordinary day, of four Canadians who have traded metaphor for the reality of exile in the East Village.

Coming out and just plain cumming p 33

Danny Slocum can't, but his Confessions are still worth the effort. Joseph Interrante exposes the relativity of being a real man; William Burroughs and James Baldwin vie for the "best-homo-sex-scene award" of 1980. Mariana Valverde finds variety in *The Coming Out Stories* and Chris Bearchell fields flicks at the Funnel's Feminist Film Festival. All this — and dirty bits on your favourite Hollywood stars — in Our Image.

The regular bits

Letters (lots of them), p 4; Editorials (two of them), p 8; Bar None, p 17; Classifieds, p 41; Community Page, p 44. Between the Lines is not dead, it is just away. Make this issues last — the next one comes out in August.

Cover photo of Colin Campbell as Robin courtesy of Art Metropole City Hall courtesy of a prone Gerald Hannon

Nights of Rage . . . p 9

Police raids seem to be happening more and more these days, and the response of gays in Montreal — defiantly jubilant demonstrations that tie up the busy intersection of Stanley and St Catherine — have become almost a tradition. This time it was the Sauna David, and the crowd hits the streets right on cue.

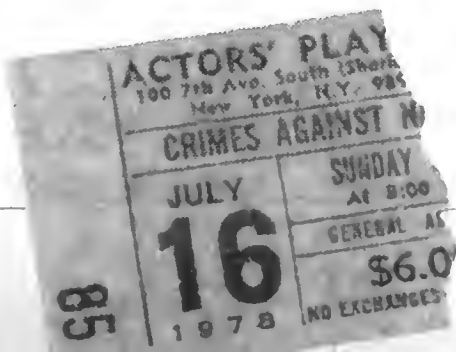
In Toronto (p 11), hundreds of women invade the normally quiet (but not necessarily safe) Beaches neighbourhood to Take Back the Night in response to the murder of Barbara Schlifer on April 11.

CBS angles, Stephen Lewis bites p 38

The US network's special on "Gay Power" in San Francisco was a masterful piece of panic mongering, and among the flock startled into a flap is the former leader of the Ontario New Democratic Party, surely a man who should know something about media manipulation. Michael Lynch digs for the motives and finds himself surfacing on the other side of the border — at the CBC.

As we go to press:

Prominent "No" campaigner Bill Davis, whose home town of Brampton will be the target of a civil rights demonstration May 31 (p 16), delivered gay rights a big "No" recently when he told a Toronto *Star* reporter that sexual orientation will not (that's *not*) be included in proposed revisions to the Ontario Human Rights Code. Surprise, surprise...Details in a later issue — if the Premier chooses to release them.



Celebration '80

The 8th National Conference of Lesbians and Gay Men

Registration & Billeting Form

Please complete this form to register for the 1980 national conference in Calgary, June 27 to 30. This form should also be used by member groups of the Canadian Lesbian and Gay Rights Coalition to register delegates and alternates.

Please complete this form to order tickets for GIRC-sponsored social events at the conference. Advance tickets must be purchased for the conference dance on June 30.

Attach cheque or money order for applicable registration fee and tickets for social events. Mail this form to **GIRC, Box 2715, Station M, Calgary, AB T2P 3C1**, or deliver it to the GIRC office, Rm. 312, 223 -12 Ave. S.W., Calgary. For additional information, please call (403) 264-3911, Monday through Friday, 7 p.m. to 10 p.m.

A. Individual Registration (CLGRC member groups see area B below).

Name: _____
 Address: _____ Code: _____
 Organization (if any): _____
 Address: _____ Code: _____
 Note: Attach fee payment of \$20.00. See area D below.

B. CLGRC Member Group Registration

Name of Member Group: _____
 Address: _____ Code: _____
 Name of Group Delegate: _____
 Name of Group Alternate: _____
Note: 1. Ensure group's annual membership fee of \$50.00 has been forwarded to the Co-ordinating Office in Ottawa. 2. Attach a letter signed by an authorized officer of your group certifying appointment of group's delegate and alternate. 3. Attach fee payment (\$50.00). See area D below.

C. This area must be signed.

My name may appear in the minutes and other official records of the conference, and my name and address may be provided to groups and individuals registered at the 1980 conference.

Signature: _____ Date: _____
 Alternate: _____ Date: _____

D. Ticket Order and Fee Payment

1. Coffee House tickets: _____ @ \$5.00	\$ _____
2. Dance tickets: _____ @ \$5.00	\$ _____
3. Enter registration fee (\$20.00 or \$50.00)	\$ _____
Total	\$ _____

Billeting Request Form

Please complete this form if you require billeting for the conference.

- I wish to be billeted with a ☐ male ☐ female ☐ either
- I wish to be billeted with the other following registrants:

- I am a ☐ smoker ☐ non-smoker.
- I wish to be billeted with a ☐ smoker ☐ non-smoker ☐ either
- I will be accompanied by _____ children, ages _____
- I cannot be billeted with someone who has the following pets:

- I have special dietary requirements (Please specify on attached sheet).
- I ☐ do ☐ do not have my own transportation while in Calgary.
- I will arrive in Calgary (time & date) _____
- I will leave Calgary _____

Note: The Conference starts at 10 a.m. **SHARP** on Friday, June 27, and ends at 6 p.m., Monday, June 30. If you register in advance you will be supplied with your billet's name and phone number in advance. Otherwise, contact GIRC at (403) 264-3911 or 263-8873 when you arrive.

Signature: _____ Date: _____

Note: Please make your cheque payable to **GIRC**, or to **Gay Information and Resources Calgary**. Thank you for registering in advance. Please pick up your receipt at the registration desk.

Mel Tonken, Registration Chairperson
Bob Harris, President, GIRC

Superficial values

James Tennyson sets out in *Tribal Rites* (TBP, April) to indict us for our "fragmented and unanalysed ways of relating sexually." Instead, he merely reveals the superficiality of his own values. He writes: "many friendships are, to a greater or lesser extent, built on physical attraction. Cut this out and there is much less to build on: and the friendship pales." If Tennyson chooses his friends, "to a greater or lesser extent," on the basis of their physical attractiveness, does he also define "close friends" as those who perform most proficiently in bed?

Read, perhaps, as a plea for help in extricating himself from his own personal morass, Tennyson's article I can take most seriously. Read, on the other hand, as an indictment of our choice to recognize and respect the unique dynamics of each of our friendships and relationships, Tennyson's opinions I can only reject as ill-thought and, yes, bitter.

All gay men are brothers, James Tennyson, but that in itself does not warrant you a right to their bodies. It may be regrettable to you that your "musical buddy" (among others) rejected your sexual invitations: this does not, however, give you licence to project your personal misfortune onto "95% of gay men," as has been your wont.

Jeff Richardson
 Toronto

The contents of Jim Tennyson's "psychic baggage" will have difficulty getting through customs. His April *Tribal Rites* article "...and always be respectable" presents an amazingly self-righteous analysis of human bonding which can only be interpreted as the cry of someone trying to cope with a personal dilemma. (It's not my fault that few people find me sexually attractive.)

Tennyson concludes "95% of gay men divide their acquaintances into two unequal groups: (1) their friends, and (2) those people who are eligible to have sex with." Eligible? Eligible to win? Why does he see this as a contest? The lament follows: "Members of group two may, on rare occasions, enter group one, but never, ah never, the other way around." So, only 5% of gay men don't impose such a dichotomy on their comrades. What an unfounded insult to the gay community!

Tennyson's "buddy" says he doesn't want to have sex with him. So what? Does he expect every gay man he befriends to get sexually involved with him? When the "no" comes, this particular ego is so bruised that the only response is a burst of anger. How about making allowances for other people's tastes and preferences? Tennyson is quick to draw a connection between sex and respect, hoping to sway readers with his recount of the old "het" days. Unfortunately for him, the two situations do not match. Apples and oranges. No points here.

Tennyson says that many men forget that physical attraction is often one of the many aspects of male friendship. (Now we know the "contest" he sees is one of beauty.) "Cut this out and there

is much less to build on: and the friendship pales." A great foundation — n'est-ce pas?

The bottom line is this: Tennyson is weary of the sex hunt and disappointed at his share of success. To quote, "It would seem that the human male has a very large problem where his sex life is concerned." Need I say more?

We must help Jim repack his baggage; he has a long trip ahead.

Conrad Biernacki
 Toronto

Jim Tennyson replies:

The points raised in these letters are difficult to reply to in that they are aimed at rebutting a column which might be reduced to the following: "There was this guy, see, who I had the hots for, and when I got him home, like, he wouldn't fuck me. What a nerve, eh? I mean, considering how great I am n'all...."

This, though easy to slam, is not the column I wrote. Short of outlining my thesis from start to finish, I can only say that the writers missed the point.

Working with straights

In regards to "Hislop gets AGE nomination to seek Ward 6 alderman seat" by Gerald Hannon (TBP, April) — "Bill Mole, an individual who has been doing work of late trying to raise gay money for largely straight charities," let me set the record straight. The following is a list of my involvements:

- I sold 1,000 tickets at \$1 each for the MCC Building Fund; over 200 tickets were sold to straights;
- The Lanyards, of which I'm a member, raised over \$500 for the Distress Centre at 29 Granby, which we donated from the October 79 Millionaire's Night;
- My gay brother and my gay sister raised over \$500 for TBP through the Homophile Association of London, Ontario;
- I assisted James Fraser with the Canadian Gay Archives;
- I raised funds for the Tri-Aid Charitable Foundation, the John Damien Foundation, Parents of Gays (a straight organization doing a hell of a lot more

Correction

A news story on our May issue ("Violence feared, groups cancel march") contained some misleading and incorrect information about the status of Gays of Ottawa (GO). The story stated that GO was no longer able to serve as the co-ordinating office of the Canadian Lesbian and Gay Rights Coalition (CLGRC), and offered as a reason that GO "has been plagued by dwindling membership and funds."

Denis LeBlanc of GO has pointed out that the organization is still "able" to do the job, but has chosen to direct its energies to "specific political projects" of its own, and informs us that GO's membership has increased from 30 in 1978 to a present 125. Part of the problem, as LeBlanc pointed out, was the equation of the CLGRC with Gays of Ottawa. We apologize for the errors. □

"Yes, we fumbled along (and continue to do so), but we are not just complaining and waiting for others to do something. We are trying."

good for the community than some others), Children's Carousel (Handicapped);
6. I am a director of the John Damien Foundation;
7. I held a raffle, dance, and concert for the International Year of the Child called "Children's Carousel," for the handicapped; if certain people in the gay community are upset about funds going to the handicapped, well I can only say that I'm saddened to admit that I'm gay;
8. I'm the Canadian representative for the World Chains of Brotherhood;
9. I'm the Special Events Chair for the Cabbagetown Group Softball League, helping to organize the Canada Cup, which will be held in Toronto May 27-30, and the World Series, which will be held in Los Angeles in August, and I am on the executive of the Series V committee helping to organize the 1981 Gay World Baseball Series, which will be held in Toronto Aug/Sept 1981;
10. I am presently assisting in organizing a dance for May 10 (theme: The Mad Hatters Tea Party) which will be held at St Lawrence Market;
11. I persuaded the Public Service Alliance of Canada to donate \$1,200 to Dr Rygiels for the handicapped in Hamilton for the International Year of the Child;
12. I am presently working with the Canadian Diabetes Association in regards to having a bike-a-thon; money will be split between CDA and one gay organization;
13. I'm also a volunteer with the National Parole Board of Canada;
14. I'm former secretary to the Right to Privacy Committee and the PSAC.

The point I would like to stress is that one cannot live only in the gay world; we must co-operate with both straights and gays. Society knows we're here; now its time to prove we do more than bitch and have demonstrations. Over the past one and a half years, I have collected over 4,000 names and addresses, doing a survey at the same time. Approximately 85% disagree with a lot of goings-on in the Toronto gay community in regards to fund raising, demonstrations, etc.

The only error I've made was my reason for withdrawing from the Ward 6 nomination: I took it for granted that the executive of the CGSL didn't get involved in politics. I was wrong; it was only that the executive must vote to see whether the person intending to run can use the name of the CGSL as backing. Sorry CGSL.

William Mole
Toronto

Frigidly polite

I am ashamed to admit that only yesterday did I find time to read Gerald Hannon's article, "No Sorrow, No Pity" (TBP, February).

It reminds me of the time a few years ago when I wrote (naively) to the CNIB in Hamilton to offer to organize transportation to gay meetings and dances for gays in their institution. In a frigidly polite reply, I was assured that, of the 600 people in their care, "none, for-

tunately, share your problem." I then tried to work the underground method of contacting members of the clergy who visited, but had no more success. Looking back, I now regret having given up. There were probably several gays who would have appreciated getting out to a few events.

I am curious to see, in the next issue, what response there is from your readers to this article. I hope that some of those who wrote to castigate you for "Men Loving Boys Loving Men" trouble to write their approval for this one or, better still, send a cheque to The Body Politic Free the Press Fund. I don't see how anyone, looking at Gerald Hannon's writing in general, could find him guilty of irresponsible journalism.

Ger Brender à Brandis
Carlisle, Ont

Proud and active

I am proud of my mate and I would like to share this feeling with TBP readers, especially other small town gays.

We choose to be open or out because the love we share is great. Denying our relationship hurt us more than our fear of the disapproval of others.

We live in North Bay, Ontario. Here there is no gay phonenumber, address or organized group of any sort. We noticed that parties attracted large numbers of gay people — all complaining and wishing for the clubs, bars and organizations of the large cities, but doing absolutely nothing to make this dream any closer to reality. Some wouldn't even give money to any gay cause in case their straight brothers found out about their secret, shameful lives. This sickened us, especially when we realized that we were not too much better.

This realization created a big change in us. Recognizing the many needs in our community, we set out to improve the situation to the best of our limited ability.

Yes, we fumbled along (and continue to do so), but we are *not* just complaining and waiting for others to do something. We *are* trying. We have talked to our local radio station, to a university psychology class and to a college sociology class, trying to re-educate heterosexuals. We collected money from the gays we could and gave it to our newspaper Santa Fund under the name of Caring Homosexuals, to separate us from those who didn't care at all. This showed two things: (1) that we were here and (2) that we are caring and contributing to our community.

When the heterosexual Christmas party time came around, we didn't make excuses and stay at home or in the safety of other gays. We went with each other and had hassle-free fun.

In our many trips to Toronto, we talked to people in the bars (that they're so lucky to have) who "think" their employers know and who are sure their relatives "must have guessed by now." Well, we can tell you for sure. Everyone in our lives knows that we are lesbians and the only thing we had to be afraid of was our own fear. We will talk to anyone about our being homosexual.



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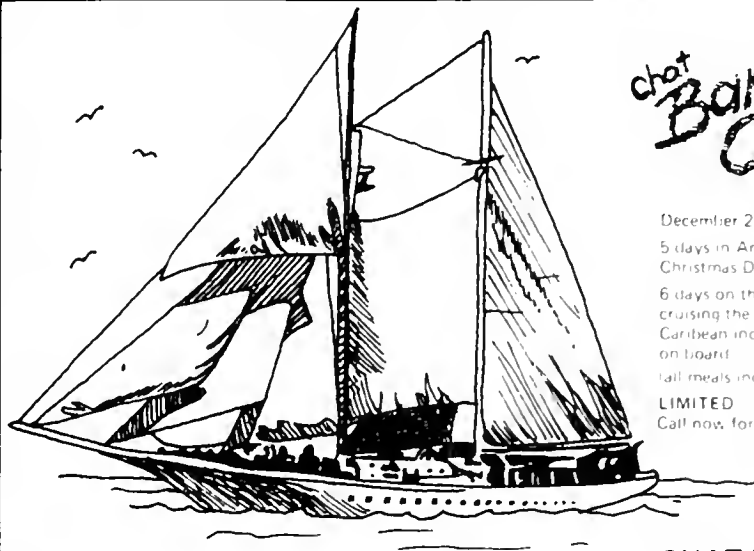
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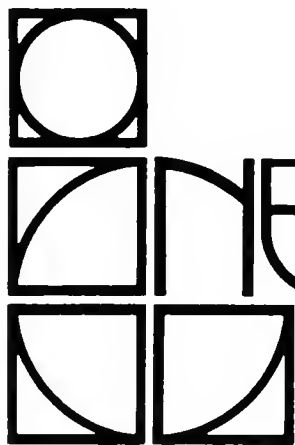
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We will put in any effort to educate or help anyone, but we will not try to justify our existence. Let those with homophobia justify their hatred.

Small-town gays: We understand your hesitation and fear, but before you say I can't — I won't — ask yourselves what you'd like to see in the future of young homosexuals. Suicide? Crippling emotional problems? Or a caring homosexual's out-stretched hand ready to help? These children are our responsibility.

Big city gays: Be kind to the stranger in your favourite bar. Some of us are in desperate need of your understanding and experience. Reach out a caring homosexual hand. We are anxious to grasp it.

Those who would like to contact us, look for our ad in *The Body Politic* classifieds.

Val & Cate, Fournier & Lazarov
North Bay

Useful triggers

Basically I agree with Tom Waugh's review of *Brad and Jenny* (TBP, May), but we must always remember that people come upon their own consciousness at their own pace. The "we" Tom refers to, as having come so far in the last ten years, represents a small minority of the gay community. Brad's "earnest hope that someday people will accept each other for what they are," is in fact exactly where many gay people are.

The concept of using *Brad and Jenny* as "trigger films" is in fact an excellent one. In the number of times I have used the films, or had feedback from groups who have seen them, the "political" questions do get raised. Philosophically, I am more at ease with political positions that come about as a result of experience and debate, than I am with those learned by rote.

I would like to recommend *Brad and Jenny* to your readers as exactly what they are — two views of the gay lifestyle, not definitive views. For gay audiences they may very well be tools to trigger debate on direction and methods of achieving rights and liberation. For straight audiences, they represent a fairly articulate view of the life, lifestyle and aspirations of two gay people.

Finally, I would like to make note of two points. The first is that the films were produced by a government film unit in Australia and were intended for classroom use. I find this an interesting perspective not only in understanding the films but also in understanding where the Australian Film Institute and the Australian school system are, regarding homosexuality. The second point is that there are no such initiatives in government circles in Canada. These films have had few bookings in the school systems in Canada. I would be pleased to have more teachers booking the films and perhaps your article may help achieve this goal.

The National Film Library offers films for rental on a "member/non-member" basis — non-members paying 50% more. We are prepared to offer the member rate for gay groups on these titles and for our title *Truxx*. We are try-

ing to get more films that can be used in this context. May I suggest that any gay filmmakers contact me should they like to discuss distribution for their films.

Peter Dyson-Bonter, Director
National Film Library of Canada
Ottawa

The Consequence

I appreciated the vivifyingly clear and sane comments of Alexander Wilson on *The Consequence* (TBP, April). Although the movie might be viewed as a social examination of a doomed relationship, it can also easily be absorbed as a bona fide old fashioned romantic elegy, its stark, almost documentary style restraining it, but just, from falling into the tear-jerker mold.

Two criticisms must, I feel, be expressed about the presentation of the subject. I strongly regretted the absence of a better developed tableau of the German gay lifestyle: no other homosexual couples were shown; the only other gay specimens were made up of a few pathetic figures looming in a run-down bar and an oozingly polished, corrupted and lecherous politician. No liberal-minded individuals strayed through the perfectly framed panorama; we confronted only aching negative parents and figures of authority. A tough nut to swallow, considering the admittedly more relaxed moral standards existing in Western Europe. Indeed an overly stacked deck. Yet, as a political movie and as a well-crafted piece of cinematography (indeed, a television movie), it remains refreshingly effective and, yes, endearing.

Pierre Robitaille
Toronto

Not in the mood

Robin C Hardy asks (Letters, TBP, March): "is it not a cardinal principle of gay liberation to be openly gay in any setting (barring those with a threat of physical danger)?" Indeed it is, but how many of us have the necessary psychic energy to live up to this principle all the time?

I myself am quite openly gay at work and to my friends and family. I'm quite prepared, when the need arises, to make my homosexuality obvious in straight places — restaurants, cinemas, shops, whatever. But I admit quite frankly that there are times when I want to relax in a gay setting, in the knowledge that I won't be harassed either physically or psychologically. I'm sick to death of having evenings with friends and lovers ruined by snide comments, intentionally poor service, raised eyebrows and outright abuse, simply because I'm being a little too gay. There are times when I'm just not in the mood for confrontation.

The other point is that I don't particularly like the heterosexual way of life, so why should I restrict myself to going to straight places which are inevitably run according to straight values? I agree with Robin Hardy in not believing that, as he puts it, "building the ghetto takes precedence over radical change in the system of social relations." But I do believe that, until that

"Isn't it just a bit arrogant to be advocating an 'out of the ghetto' policy for everyone, when millions would dearly love to have a ghetto they could choose to leave behind?"

radical change takes place, the ghetto, with all its defects, is the only place where most lesbians and gay men can be together without a gaggle of hets sticking their interfering noses in.

Finally — isn't it just a bit arrogant to be advocating an "out of the ghetto and into confrontation" policy for *everyone*, when millions of women and men in small towns and rural areas would dearly love to *have* a ghetto that they could choose to leave behind?

Lindsay Taylor
London, UK

Misleading paranoia

From reading Gerald Hannon's story headlined "Judge finds Truxx owner guilty of keeping common bawdy house" (*TBP*, May) and based entirely on the information contained in that story, I think your front cover blurb, "Going out for a beer could get risky," and your lead — "Your 'make it a Carlsberg' could land you a criminal charge if the recent decision in Montreal's historic Truxx case is sustained on appeal. A gay bar is a common bawdy house" — are misleading and paranoid.

The only information that I have is from Hannon's story, but it must be noted that there was police evidence, accepted by the judge, that sex was occurring in the washroom. Although the bawdy house laws are terribly vague, a place found to be a bawdy house must at least be found to be a place resorted to for acts of indecency and/or prostitution. This is set out in the Criminal Code. If the police perjured themselves, that is another problem, but there must be at least some evidence believed by the court that overt sexual acts are occurring on the premises.

I don't know what goes on in the rest of the country, but in this neck of the woods, with the exception of one late night spot, we can continue to sip our beer without fear.

Richard A Brail
Vancouver

Why antagonize Calgary?

The persons to whom this letter should be addressed are those who believe that we simple Gay persons want and need someone to fight for our rights. I am writing as a concerned businessman and Gay person. I have in the past been involved in the Gay rights movement and I must say that I was not impressed with the methods used to get a point across.

At a Gay forum in Calgary April 7, myself and any Gay person who opposes a Gay march in Calgary were labeled cowards. I would like to inform Mr Bob Harris, president of Information and Resources Calgary, that I am not a coward.

I feel that the conference to be held in June 1980 is a great idea and I feel that the gentleman who suggested we get our point across through the media without the use of a march has the right idea. Why should we antagonize the whole community of Calgary? They know that we exist and have been more than happy to let us exist in the community without much undue harassment.

Rev Greenway spoke of the religious persons in Calgary who try to cause us difficulties. Let me inform you what religious harassment can be like. These people may claim to be good Christian men and women, but when something jeopardizes their way of life and their beliefs, look out. We all remember Anita Bryant and the hell she caused for some people. The innocent young men that died? Too many times throughout history we can view what religious persons do to others. They burned and murdered people because they did not follow the teachings of the Bible as they had or supposedly do. They did these things in the name of Jesus, a man who had compassion for all people. I feel that if there is a march in Calgary, the slogan "Kill a Fag for Christ" could well become a reality. We must remember that we do happen to live in what is commonly referred to as the Bible Belt. How many innocent Gays in Calgary want to become a martyr for the Gay rights movement?

Bill Holmes a Court
Calgary

Undue flattery

I was very flattered by Ken Popert's reference to me ("The Back Page," *TBP*, April), but I'm not sure how accurate it was. I think there *are* gay men producing theory, though perhaps not in traditional and immediately recognizable forms.

I see such work coming out of some of the movement's publications (most notably *Gay Left*, but also *Gay Sunshine*, *Christopher Street*, *The Body Politic*, and even, in recent issues, *The Advocate*) and, especially, the imaginative writings of men like Ed White, John Rechy and Manuel Puig.

It is true that among those academics who have come out as gay the level of theoretical development is, to be polite, disappointing. The dominance of the worst sort of mindless empiricism is producing literature that is both anti-theoretical and fundamentally apolitical.

If I am isolated it is more geographic than intellectual. However, I hope to be back in North America for at least some of this year, and to benefit from what seems to me a considerable amount of exciting intellectual debate.

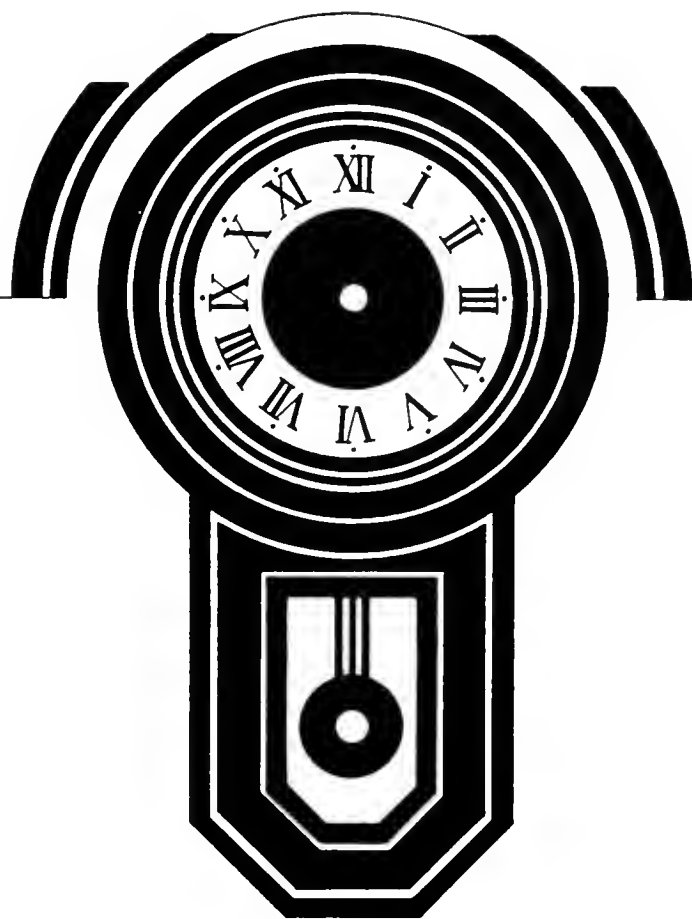
Dennis Altman
Sydney, Australia

Nothing to lose

As a supporter of *The Body Politic*, I feel I should voice my feelings. Constructive and fair reporting is the basis for a paper of value. The tendency to be uneven in factual reporting is my only complaint about *TBP*.

To illustrate my point, I would like to share the following experience. After reading the article on the research at the Clarke Institute, I was impressed only by the fact that I met the requirements, *ie*, that I was a "happy, healthy homo" and the payment would come in handy. Unsure of why I called Dr Sanders, I

continued on page 24



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Editorial

Oui and us . . .

For some time, it has been the policy of the Canadian Lesbian and Gay Rights Coalition to support the right of Quebec to self-determination. As a member of the Coalition, *The Body Politic* voted for that policy and stands behind it.

By the time you see this issue of *TBP*, the people of Quebec will have cast their votes in the referendum of May 20. If the majority have voted Yes, then support for Quebec's right to self-determination takes on a very specific meaning.

It means that we must pressure the governments of English-speaking Canada to enter into negotiations with the government of Quebec with a view to establishing a new constitution.

In the period leading up to the referendum, we have been treated to an increasingly hysterical and monotonous campaign by federal and provincial leaders of all electoral parties, in a campaign which has had a single point and a single purpose. The single point: there will be no constitutional negotiations with the government of Quebec if the people of Quebec vote Yes. The purpose: to stampede English-speaking Canadians into support for this stupidly intransigent position.

If the voters of Quebec have opted for the Yes, their decision is all too understandable. For decades, their language and culture have been threatened as anglophone Canadian and American corporations have taken over the economy, demanding that Quebecers speak English on the job. The federal government did nothing to halt this process, while provincial governments tried to stamp out the use of French in their jurisdictions.

This national unity campaign, with its childish insistence that there will be no negotiations, amounts to a refusal to recognize the existence of this legacy of wrongs, a refusal to admit that there is anything to be conceded. English-speaking Canadians must refuse the seductive simplicities of this campaign; we must face up to the situation as it really is and force our leaders to the bargaining table.

For lesbians and gays, and other oppressed Anglo-Canadians, there's another reason to oppose national unity hysteria. It's possible, in response to a Yes vote, for the federal government to allege a crisis to justify authoritarian measures. Remember the October Crisis?

But this is 1980, not 1970. The forces pushing for change have multiplied since then. An authoritarian sweep in defence of the status quo could easily engulf, not just supporters of the Yes in Quebec, but also unruly labour unions, uppity native people, pushy racial minorities, working women and that restless dark threat against civilization itself, us.

If the answer to the referendum is Yes, justice and our self-interest require us to demand negotiation, not confrontation.

Non on Calgary march

There is no march scheduled for the national conference of the Canadian Lesbian and Gay Rights Coalition in Calgary at the end of June. It will be the first time that such an event will pass without the host city being aware, through the noisy presence of gay people in the streets, that the gay movement here is a nation-wide phenomenon. There was a march in Winnipeg in 1974. There has been one each year since in Ottawa, Toronto, Saskatoon, Halifax, and once again in Ottawa last year.

Gay Information and Resources Calgary (GIRC), the host organization, had planned a march, but cancelled it when it seemed the community opinion opposed it. The majority ion, led by club owner Vance Campbell and MCC minister Lloyd Greenway, claimed that marching through the streets would provoke a violent reaction from Calgarians, who are painted as a loutish and volatile lot indeed. "Most of the marchers will be from out of town," Vance Campbell has said, "and they can leave when it's over. But Calgary would have to live with the consequences." The consequences he foresees largely centre on potential damage to any of the three clubs of which he is part owner. They are the only gay clubs in Calgary, and the march would have wound by one of them. He says he is also concerned that his customers would face harassment.

Marches are not always useful and they are not always fun. On occasion, four or five people milling around outside a building might have better directed their energies elsewhere. Some demonstrations have been spiritless and *pro forma* for the hundreds they've attracted.

It has, not infrequently, rained on our parades.

Demonstrations during national conferences, however, have always been special. They are the one time a year that groups from across the country get together, they are a yearly affirmation of gay pride, a public statement of gay power and a forceful reiteration of the legitimate demands we have made on the federal government. It says something to the people of, say, Saskatoon when the banners they see waving through the streets name groups from Halifax to Vancouver.

Experience shows, too, that such events not only strengthen local organizations, they simply do not lead to violence. Local people will frequently join in because they feel there's safety in numbers. Someone who might hesitate to join ten others in a picket may feel a lot better about being surrounded by hundreds of gay people. Gay marches did not provoke retaliation in larger centres like Toronto and Winnipeg, nor in smaller ones like Halifax or Saskatoon.

Fear of violence is a legitimate concern, of course, and common to gay people everywhere. So far as we know, however, there is nothing special about Calgary in that regard. From here it seems that both Campbell and Greenway are more motivated by a desire to maintain the status quo, and a fear of public action, than by an overriding concern for public safety.

Campbell has said there have been few problems with police harassment in Calgary, that he's built up a good relationship with the police and other official agencies, "that it takes a long time to build up that respect from a business point of view." "The more subdued it is the better." "The police are thrilled the march is cancelled." "There's no need to stir up problems where there aren't any."

Lloyd Greenway said, "We've had it good here for so long. There are other ways to get rights than by going out and marching. Calgary does not need a bunch of eastern radicals — and believe me I'm from the east and I know what they're like — marching through downtown." To be fair, both men endorse the conference, and both plan to attend. Both say, as well, that the community is behind them. That may be true, and it is particularly difficult to sit in judgment from Toronto. But there are times, simply, when activist groups must lead, must break new ground, must do something the community has never done before and may be afraid of trying. What we do know is that the quiet, "let's not rock the boat" tactic was the method of choice in the years before Stonewall — and it didn't work.

Greenway and Campbell have done a disservice to the gay community in Calgary. Conference delegates should make it an early item of business to reconsider whether Calgary should be the first city in the history of our national coalition that has opted for public silence. □



Montreal police raid on Sauna David sparks largest protest since Truxx raid

MONTREAL — More than 1,000 gay men and lesbians blocked the intersection of Stanley and St Catherine Streets in downtown Montreal April 26 to protest the police raid three nights before at the Sauna David. Sixty-one men had been arrested there, and charged as found-ins in a common bawdy house.

It was the largest police raid here since the historic Truxx raid in October, 1977.

The most recent demonstration, like the one in 1977, was completely "illegal" since no permit had been sought or obtained from the police. But despite this fact, and the obvious desire of many demonstrators to clash with the police, there was no confrontation. During the Truxx protest, police in riot gear had charged the crowd. This time, only a few police cars and officers remained close to the demonstration, and there were no motorcycle police or riot squad present.

The police made no attempt to disperse the crowd until 2 am when about 40 officers — "looking for a fight," in the opinion of one observer — marched in rows to clear the street. By that time, however, very few demonstrators remained.

Aside from a few cars being kicked, there was no reported violence. In fact, the night took on the character of a protest and celebration.

At one point, a triangle and the popular slogan "The gays are here!" were spray-painted in red on the road. Participants kissed, danced, sang and chanted slogans before an amazed crowd of gay and straight onlookers.

One woman brought a large "OUI" referendum poster, which sparked a chant "Gays! We say yes!"

Although police were to make no arrests during the evening, organizers distributed a leaflet explaining what to

do if arrested at a demonstration.

The raid April 23 at the Sauna David was prefaced by a series of arrests beginning around 9 pm the same night. According to observers, about 25 men were arrested on the sidewalk as they walked towards the Sauna David, a Saint-Denis Street bath. They were taken to a nearby police station but were refused the right to a phone call until after the raid began.

At approximately 11:30 pm, some 50 police officers, under the command of Lieutenant Claude Lalonde of the morality squad, entered the bath and arrested patrons and employees inside. Officers also seized a total of \$12,000 in cash and \$14,000 in bank certificates of deposit. *Le Journal de Montréal* described the raid as "one of the most important morality raids to have been carried out in several years."

Undercover police had been involved in an inside "investigation" of the bath for approximately one month before the raid. This enabled the police to lay not only 52 charges of being found in a common bawdy house, but also 15 gross indecency charges. Six men, including co-owners Albert Vanda and Denis Souch, were charged with keeping a common bawdy house.

Only the police version of the raid appeared in *La Presse*, which headlined its

St Catherine Street: protest and celebration



report "Male prostitution," although no evidence of prostitution has been provided.

At the police station the accused were released one by one after signing a promise to appear in court in June. One accused reported that he was held for 12 hours. Several said they signed statements "under pressure."

One man explained that an officer told him that if he did not sign, he would "stay there much longer."

The arrested men were not forced to undergo VD tests as were those arrested during the Truxx raid. There is speculation that since the police's authority to force these tests had been challenged in court, the police decided not to risk further court action by repeating the process a second time.

Gay activists have speculated that the raid was carried out as a result of the April 2 decision in the Truxx owner's case, in which Giuseppe Salvaggio was found guilty of keeping the bar as a common bawdy house. The police no doubt felt confident that a similar raid on a gay bath would result in convictions.

One of the demonstration's organizers, Lawrence Boyle of Librairie L'Androgyne, told *TBP* that Saturday night protests at Stanley and St Catherine Streets had now "become a tradition." The next time police raid a gay bath or bar, he said, "everyone will know that we'll respond."

"The real success of this demonstration is that it gave us the sense that we can pull off an illegal protest and not get beaten up by the police," Boyle explained. "That sense of solidarity, of knowing that we can do it, did more for gay liberation than getting cracked on the head."

The demonstration had been organized by the Association pour les droits

de la communauté gaie du Québec and Librairie L'Androgyne Bookstore. A meeting April 24, originally scheduled as a round table on the ghetto, turned into a planning meeting for the demonstration when 500 gay men and lesbians turned up.

It appears that although all accused have obtained legal counsel individually, a collective defence committee may be organized.

Stuart Russell □

PQ under pressure for gay commissioner

MONTREAL — A campaign is underway to force the Quebec government to nominate an openly gay commissioner to the Commission des droits de la personne (CDP — Human Rights Commission).

Launched in mid-April by gay psychologist and writer Alain Bouchard, the campaign maintains that a gay man or lesbian is needed on the commission to represent the gay community.

In a statement issued to the media, it was pointed out that each prohibited ground for discrimination in Article 10 of the Charter of Human Rights and Freedoms has an "official representative" on the commission. For instance, there is a woman for "sex," an anglophone for "language," and a Black for "race." Yet there is still no representative for "sexual orientation."

Alain Bouchard told *TBP* that "it would be unwise for the Quebec government to refuse to treat Quebec gays as equals at a time when the same government is calling on Quebecers to opt for a new and equal status with the rest of Canada."

A petition has been circulating through the gay community to gather support for the project. According to Bouchard, the petition will be presented to the government very soon. A copy can be obtained by writing to Commissaire gai, CP 245, Succ N, Montreal, Quebec H2N 3M4.

Stuart Russell

No Joy in Winnipeg:
“...a large segment of the population
finds homosexual sex degrading.”

Cops threaten Classics, Coles; stores remove gay sex guides

WINNIPEG — At least two bookstores have removed the books *Joy of Gay Sex* and *Joy of Lesbian Sex* from their shelves after police threatened April 30 to prosecute the stores for selling obscene material. Because Coles and Classic Bookstores “are not smut merchants, we decided to give them the opportunity to take them off themselves,” said senior Crown counsel Wayne Myshkowsky.

Justifying the action, Myshkowsky stated it was his duty to determine “the level of community tolerance” in sexual matters, and that in his view “a large segment of the population finds homosexual sex degrading.” “Winnipeg isn’t ready for it,” he concluded.

Asked why *Joy of Sex*, a heterosexual sex manual, was not treated similarly, Myshkowsky said, “I haven’t seen *Joy of Sex*,” but “the law is more tolerant of heterosexual sex, and I enforce the law as I see it. We know what the Court of Appeal thinks of homosexuality. They send people to jail for it.”

Coles Bookstores President Jack Cole said it’s not worth the money to fight a prosecution just in Winnipeg. In a similar case, the firm went to court in Edmonton over *Joy of Sex* and, while Coles eventually won that case, it cost more than \$30,000.

After Classic removed the books from their shelves, Walter Stein, Chairman of the History Department at the University of Winnipeg, phoned the bookstore and arranged to buy a copy of both *Joy of Gay Sex* and *Joy of Lesbian Sex*. After purchasing the books May 2, Stein went to the police and demanded that they prosecute Classic. Stein saw the action as the only way to ensure that the police censorship could be challenged in the courts. “I don’t like prior censorship,” he said.

Meanwhile, Gays for Equality Winnipeg has issued a press release calling the police threat “an unwarranted interference in the lives of the homosexual minority and an abuse of the powers of the prosecutor’s office.”

GFE has purchased five copies of both books and is lending them out to press representatives and other interested persons. GFE spokesperson Chris Vogel said it is “the first time in our struggle that the implications are

clear to straight people, and support has been received from many civil libertarians.”

When *TBP* contacted Ed White, the co-author of *Joy of Gay Sex* expressed surprise at the events in Winnipeg. According to White, the only other place on the continent to suppress his book was a small town in Mississippi, where a large bookstore chain withdrew the book after complaints from the locals.

The police threats in Winnipeg seem to have been triggered by a written complaint from a woman who accidentally flipped through the *Joy of Gay Sex* thinking it was the *Joy of Cooking*.

According to Chris Vogel, the two censored books are still available in Winnipeg’s W H Smith bookstore and The Love Shop. It is not known whether these stores have shelved them separately from the *Joy of Cooking*.

Bill Lewis□

Complaint filed after man beaten

TORONTO — According to two gay men who were eyewitnesses, a man accused of drunken behaviour in Les Cavaliers was severely beaten by Metropolitan Toronto Police officers who removed him from the restaurant on the evening of April 20.

John Fawcett and a friend, Jim (not his real name), had gone into the downtown restaurant and bar for a drink at about 10:25 pm, but were told the bar had stopped serving for the evening. As they were about to leave, they noted two officers taking a man out through a side door.

Fawcett and his friend left Les Cavaliers and saw the police take the man, who appeared to be about 30 years old, to squad car 5209. “As far as I could see, the man they had picked up, who was sitting in the back of the car, said something, and the officer in the front passenger seat turned and began to hit him repeatedly,” Fawcett said. “The man was completely docile. He didn’t raise a hand to stop the blows. But I couldn’t tell if he was handcuffed or not.”

Jim agrees. “The officer took a small black object, braced himself with one foot against the dashboard, and started

pounding the man with the object. I couldn’t hear if the police were saying anything. The man appeared to have blood on him.”

When they approached the police car and Fawcett tapped on the window to find out what was happening, the cruiser sped away down Church Street.

The two men went back to Les Cavaliers to tell the manager and co-owner, Freda Johnson, what had happened. “She was excited and quite irrational,” Fawcett told *TBP*. “She was yelling at me and saying the man the police were beating up had exposed himself in the bar and taken a swing at someone. I told her the police were beating this man and since she was the one who called the police, I thought she should do something about it. Finally she agreed to call the police the next morning and check. I don’t know if she did. She mentioned that Police Chief Jack Ackroyd and his wife sometimes drink at Les Cavaliers.”

Fawcett reported the matter to Metro Police’s 52 Division the next day, but said the officer he spoke to was not interested in hearing about the matter. “He just referred me to the Complaints Bureau, so that’s where I went next,” he added.

Staff Sergeant Flynn of the Citizens’ Complaint Bureau told *TBP* that until his investigation of the matter was completed he had little to say about the incident. Flynn did say that as of May 8 no charges had been laid against any police officer involved in the matter.

Paul Trollope□

Fearing “notoriety,” restaurant fires three

SAINT JOHN — Gaston Nadeau and two other men were recently dismissed from their jobs as waiters because of their homosexuality. Nadeau had worked off and on at Captain’s Quarters/Pier One Restaurant in Hilyard Place, Saint John, for a total of twenty-four months between December 1975 and the time of his firing. Manager-partner Garry Mitchell told him February 11, 1980 that the management feared the restaurant was becoming notorious because it had too many gay men working for it. The two other men were dismissed the same day for the same reason.

The Grievance Committee of FLAG (Fredericton Lesbians and Gays) has lodged a formal complaint with the New Brunswick Human Rights Commission, asking that Mitchell and partners Paul Grannan and Jack Woodhouse reinstate Nadeau with full seniority, reimburse him for lost wages and benefits (plus interest), and cease their policy of discrimination against homosexuals.

A FLAG spokesperson told *TBP* that, although sexual orientation is not specifically mentioned in the New Brunswick Human Rights Code, the Fredericton group hopes that the commission will nevertheless investigate this complaint. At press time, Dr Noel A Kinsella, chairman of the commission, had not yet responded to FLAG’s letter of April 15.□

Protect gays in federal code, Rights Commission report urges

OTTAWA — The Canadian Human Rights Commission (CHRC) has called on Parliament to add “sexual orientation” to the proscribed grounds of discrimination in the Canadian Human Rights Act (CHRA).

In its third annual report, the commission says, “Although moral or religious convictions about homosexuality are relevant to the private lives of individuals, when it comes to job performance or access to services, sexual orientation is irrelevant. Whatever one’s views are on the propriety of certain forms of sexual preference, therefore, it must still be acknowledged that persons who are denied equality of opportunity on the basis of their sexual orientation are being discriminated against.”

This is the strongest stance yet taken by the commission on the question of human rights for gay people. In its second annual report a year ago, the CHRC said it needed further experience before approaching Parliament with proposed revisions to the CHRA. The act was passed in 1977 by a Liberal government which voted down an amendment that would have added sexual orientation to the proscribed grounds of discrimination. The amendment was proposed by the man who now heads the CHRC — Gordon Fairweather.

In its report the CHRC also recommends:

- that physical handicap be made a proscribed ground for all discriminatory practices and not just in employment;
- that the definition of a proscribed ground, “sex,” include pregnancy or childbirth and sexual harassment;
- that the proscribed grounds be expanded to include political belief, mental handicap (retardation), mental illness and previous history of mental illness or dependence on alcohol or other drugs;
- that the CHRC be given greater powers to prohibit hate messages;
- that employers no longer be able to impose mandatory retirement.

In its report the commission claims that the public service is abusing the use of security clearances. It says the clearances are being made a condition of employment for many positions which do not actually involve national security. The CHRC recommends that all positions requiring a security clearance be reviewed, and that the requirement be maintained only for those positions which involve the “safety or security of Canada or her allies.”

In making the case for the inclusion of “sexual orientation,” the CHRC refers to the public opinion survey con-



ducted in 1979 which indicated that two out of three Canadians think that sexual orientation should not be a barrier to employment.

The CHRC reports that it received 34 complaints of discrimination on the basis of sexual orientation during the last half of 1979. It could not, of course, act on any of them.

In a news release, GO pointed out that Prime Minister Pierre Trudeau told CLGRC in 1979 that the government wasn't yet ready to include sexual orientation in the CHRA, but "the question (should be) examined by the CHRC, which could then make recommendations for further action."

"The CHRC has examined the issue and made its recommendations," GO pointed out. "The ball is now with the politicians."

David Garmaise □

MP private bills call for amended code

OTTAWA — Progressive Conservative Pat Carney, the newly elected Member of Parliament for Vancouver Centre, has given notice that she will introduce a private member's bill to add "sexual orientation" to the proscribed grounds of discrimination in the Canadian Human Rights Act and the Canadian Bill of Rights.

Carney was supportive of gay rights during the recent federal election campaign, even though her party has a dismal record on the issue. Her bill will be up for debate during the current session of parliament (the order is determined by lot).

NDP justice critic Svend Robinson, MP for Burnaby, has also told *TBP* he will be introducing a private member's bill dealing with sexual orientation as well as with other recommendations in the recent annual report of the Canadian Human Rights Commission (see story this issue).

Carney's office told *TBP* she expected her bill to be debated sometime in the fall. There is little likelihood of either bill passing, however, as most private member's bills do not even reach a vote.

At Robinson's initiative, a meeting between Gays of Ottawa (GO) and the NDP justice critic was held May 7. Denis LeBlanc, David Garmaise and Allan Harkin spent an hour discussing strategy with Robinson, who wanted to find out what the gay movement was doing and to explain his own intentions. Sexual orientation in human rights legislation was the main topic of the meeting, but Criminal Code reform was also discussed. Robinson's main problem with gay priorities in this area was the age of consent question, a GO spokesperson said.

In the meantime, CLGRC is continuing to compile information on cases of discrimination against lesbians and gay men. If you have been a victim of discrimination because of your sexual orientation, or if you know of such a case which has not already been reported in *TBP*, the coalition would appreciate hearing from you.

David Garmaise □



The road from terror to rage

Chris Bearchell reports on reclaiming city nights

A woman and a much younger woman, probably a mother and a daughter, stand on their front porch together — cheering, waving and brandishing angry fists in the air. It is late on a Tuesday evening. Their quiet residential street in Toronto's east-end neighbourhood, the Beaches, is flooded with 500 women — shrilling police whistles, waving flashlights, ringing cowbells, carrying torches, candles and sparklers, and banging on pots and pans — women intent on reclaiming the night.

The Beaches is an elegant, old neighbourhood. It has a reputation for being quaint, laid back, and even a bit artsy. It's the kind of place a woman might want to live if she were looking for an escape from big city hassles — hassles like random street violence. Barbra Schlifer may have been just such a woman. "Our statistics indicate the Beaches is a relatively safe area for women," says Mary Ruth Morton of the Toronto Rape Crisis Centre, "which just goes to show you how meaningless those statistics are. If it could happen to Barbra Schlifer, it could happen to any woman."

Early on the morning of April 11, Barbra Schlifer's partly nude body was found in the basement stairwell of a quaint, old Beaches apartment building. She had been sexually assaulted, then slashed and stabbed to death. Schlifer, 33, had graduated from Osgoode Hall Law School and had been called to the Ontario Bar the afternoon before she was murdered. No one has been charged with the killing.

Whether by the force of tragedy, human interest, or sensationalism, the local media have been drawn to the Schlifer killing. A brave little quasi-feminist reporter for the *Toronto Star* recorded all the chills and thrills of retracing Barbra's footsteps that fateful night. Then the *Star's* ace-feminist columnist, Michele Landsberg, took up the cause. As a result, the Toronto Rape Crisis Centre was flooded with more money in donations in three weeks than they'd received in the past three months. Individual women responded to the murder of Barbra Schlifer by mailing \$10 and \$20 cheques to the Crisis Centre. Inspired by such protests in other North American cities, the centre responded by marshalling forces to "take back the night," on May 6, in the Beaches.

"We didn't know whether to come or

not," confided a woman I'd met last year at night school. But she and her lover live on Lee Avenue in the Beaches, and when all of those women started going by it just wasn't a question anymore. They, like many of the women who joined to reclaim that night, had never been on a march before. I had. And I too had doubts about coming. I wondered, as my household piled into the car on our way to the Beaches, whether this was to be a march like all the others. It wasn't. Largely because so many women were engaging in angry feminist protest for the first time, and because protest was happening in a place that had never seen anything like it before.

The mainstream media, so often inclined to yawn and look the other way in the face of radical feminist action, had no doubt that *they* were going to be there. They'd helped create this thing, after all, and they were going to get what they wanted out of it. When Christie MacCallum of Rape Crisis was explaining to the crowd how the protest would be carried out, she was taunted by reporters for refusing to direct her remarks to them and their cameras and recorders. The rally broke into an enraged chant of "take the toys away from the boys." It wouldn't be the last time that anger would threaten to get, well, less than polite. But the media boys would have it their way, regardless. Sweeping along one of the side streets towards a frenzied convergence on Queen Street, waves of demonstrators parted around a brightly lit object in their path. The obstacle turned out to be a man — a TV man, to be precise — in a peculiar crouch with an intense, agonized expression on his face. He was crooning to his microphone — about women in the grip of terror. There was something about his posture, about him so wanting his audience to feel that terror, that made me want to laugh. Albeit with a mixture of contempt and disgust.

The next day the *Star's* banner headline read: "Women march to end terror in the night." The front page of the *Toronto Sun* proclaimed: "End the fear, say women." It was clear that they had missed the point, that they didn't know what taking back the night was really all about.

I am used to doing the unusual, used to being a woman, on foot, alone, at night. I have learned to overlook the fact that city streets at night are almost

exclusively a male preserve. Never was it brought home more graphically.

Women marchers filled the middle of the streets. Women stood at their windows and on their porches. But men, startled men, lots of them, prowled the sidewalks and parks. They wandered casually, aimlessly, at ease — in a way that most women have never known and most never will. No doubt many of these men went home to pat themselves on the back for their generous sympathy for the demonstration. And without understanding their role in the drama of power and powerlessness that is played out by men and women on dark streets and bright ones every day. Trying to reach those men with the real message of a "take back the night march" is about as useful as trying to reach the potential rapists among them — which is to say, not very. But then that's not what reclaiming the night is about, either.

The prospect of shouting "Stop rape!" out into the void has never appealed to me. It has always had a desperate, powerless feel about it. And yet I felt no embarrassment or remorse at chanting just those words. Marching arm-in-arm with friends and lovers. Reclaiming the night. There *was* power in it — and the power came from the appeal to every woman. Not in an attempt to educate men. And not as an appeal to women's fear. But as an appeal to women and their anger.

That night we sat around the Fly by Night, a local women's bar, and sang along with Holly Near's anti-rape song "Fight Back." The chorus was the thread that held the demonstration together: "Our fear is turning to anger. Our anger's turning to rage. And we won't live our lives in a cage."

As women joined the march from their houses and apartments, came out of cafes, left their male companions on the sidewalk — the simple chant "Stop rape!" was like a bridge between private fear and public action, between personal nightmare and political consciousness. Taking back the night is about feminism at its most basic — about making political connections out of personal realities, reaching women who've never been reached before, peeling away the veneer of civilization that obscures the brutality of male domination. Even on dark, quiet residential streets. Especially on dark, quiet residential streets.

No, all of the women who marched for the first time that night are not about to join what the *Sun* called "the militant faction," the feminist organizers of the demonstration. And yes, "we want the right to walk the streets at night," and "freedom now" are not the most politically sophisticated slogans. But the cheer of victory that let loose when we broke through the slightly bewildered police lines to "take Queen Street" no doubt marked a turning point in some of those women's lives. One of the organizers confessed to me, "We can't take responsibility for the illegal part of this demonstration, but what can I say? If I was at my first feminist action tonight, I'd want to storm the barricades too. That's what taking back the night is about, after all. Isn't it?" □

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Can the operation be successful if the patient is already dead?

A preview of the national conference by Gerald Hannon

"First I've heard of it," was the response from SEARCH Vancouver's Mark O'Neill. Robin Metcalfe of the Gay Alliance for Equality in Halifax said he was going partly because "I was reminded recently of its official existence and wondered whether it had any existence beyond that." Rose Stanton from Gays Of Ottawa said, "It's generally useless and I'm not going." And Brian Mossop from Toronto's Gay Liberation Union is going because he hopes he can watch it die.

That's a sampling of reaction across Canada to the prospect of the eighth annual conference of the Canadian Lesbian and Gay Rights Coalition (CLGRC), being held this year in Calgary from June 27 to July 1.

In many respects, delegates appear to be anticipating a wake rather than "Celebration '80," as the conference is being called by the host group, Gay Information and Resources Calgary (GIRC). The prediction may be accurate: last year coalition members voted to make membership meaningful by insisting that members pay their \$50 dues or make it clear why they couldn't. Membership promptly dropped from more than 50 members to 21. Eleven of those are in Ontario, only one is francophone and none are lesbian organizations. Not an admirable record for a group calling itself the Canadian Lesbian and Gay Rights Coalition.

News that the traditional gay pride march had been cancelled (see editorial) has also dampened the enthusiasm of many prospective delegates. "I'm concerned," was the reaction from Gay Unity Niagara's Tim Veysey, who isn't going. "I believe in visibility. If we're not visible, people don't think there is a problem."

Although GIRC's Bob Harris described the decision to cancel the march as "the biggest defeat of my career as a professional faggot," he felt it would be a bad idea if conference delegates voted to hold a march in defiance of local community wishes. "We cancelled the march in the interests of keeping the peace and cooperation with other groups here," he said. "GIRC is a social organization as well as an activist one, and we can't afford to alienate the people we mean to serve. I wouldn't like to predict what might happen if delegates decide to march."

However, an even more inflammatory issue may be — once again — the question of lesbian participation in the coalition. The coordinating office's contribution was an issue of *Dialogue* (the coalition's reborn newsletter) devoted to the topic. Consisting largely of a summary of what appeared to be pro-women motions defeated by men, it struck many readers as inflammatory and reductionist. "It seemed incredibly cynical," said Ruth Hill, an activist in Gays at Trent and Peterborough. "I

didn't say *why* certain motions passed and others were defeated. Many were probably rejected because of wording or their wider implications than because of disagreement with feminism." She added, however, that "the polarization between men and women seems to be getting worse, and I fear what that may mean for the gay movement's commitment to feminism."

The conference this year will practically open with the issue. A six-hour workshop has been scheduled right at the beginning to discuss a paper being prepared by Charlotte Rochon. Mandated by the Alberta Lesbian and Gay Rights Association to prepare the brief, Rochon told *TBP* that she had not yet formalized any conclusions, but that the brief would attempt to provide a historical perspective on a debate which has raged, usually acrimoniously, since the conference in Toronto in 1976.

One wonders, of course, if the workshop will even be relevant. There were about ten lesbians at last year's conference, and there may be fewer this year. Halifax's Metcalfe feels the whole issue has "become an academic and abstract question. It's only at the local level that the question matters. The CLGRC itself hardly exists so the issue of lesbian participation in it has hardly any relevance."

Toronto's Brian Mossop had perhaps the most pointed comments. He felt that unless there were a lot of women present, the discussion shouldn't even be held. "Instead there should be a discussion of how gay men are going to organize other gay men. Can it be done by associating ourselves with the women's movement, or do we have to look at places we haven't looked at seriously before — like the ghetto. We've got to stop rejecting the ghetto as being contrary to some golden-age view of what gay lib was like before the commercial scene became a force."

Mossop also wants the coalition to die "because of the harmful effect it has on national conferences. We should get together and discuss gay movement issues, but there's no need to *resolve* anything because action is taken at the level of our local groups."

Mossop sees the need to continue the organization in name — a coalition with members but no activities. More or less what exists now, as he points out. Such an arrangement would simply provide a lobbying base for our dealings with Ottawa.

That scenario may be a good one. No one I talked to across the country wanted to see the movement totally without some kind of national voice — though it isn't clear everyone would agree what that voice should be saying. Nonetheless, wake or celebration, lesbian participation or an all-male debate — Calgary's main job is deciding what to do with the shell of our national coalition.

St John's police assault bar patrons

ST JOHN'S — Police have been more than diligent in making sure that Newfoundland's major gay bar conforms to legal requirements. On the night of March 14, police raided Friends with the intention of catching the club operating after hours without a permit. Uniformed officers entered the bar at 2:45 am, but plainclothes cops apparently had been present for much of the evening. When the club owner presented the special permit which legally allowed it to remain open until 4 am, police decided that the bar instead should be closed because of violation of fire regulations.

According to observers, the place suddenly became "wall to wall cops." Patrons were ordered to leave and when they didn't seem to be moving fast enough, the police became rough. At least five persons were assaulted and, according to a bartender, there was blood all over the washrooms.

Eric Clarke, co-owner of Friends, confirmed that the club's doorman had been badly beaten when he tried to stop some men from entering. He was apparently unaware that they were plainclothes police officers.

Clarke recently told *TBP* that to his knowledge none of the people assaulted subsequently filed complaints against the police, and that inspection of the club by the Fire Marshall still happens frequently. □

Daily rejects sub ad, denies bias charge

EDMONTON — The *Edmonton Journal*, considered editorially liberal in its advocacy of gay rights, recently refused to publish a classified ad submitted by *Gay Horizons* (formerly *Gay Calgary*). The ad sought new subscribers, as well as members for the Alberta Lesbian and Gay Rights Association (ALGRA).

Doug Whitfield, ALGRA treasurer, said he submitted the ad October 23

1979, and later was asked for a sample copy of the publication. On December 3, a letter from the office of the advertising director stated that, based on its examination of the October issue, *The Journal* could not carry the ad.

Whitfield filed a complaint February 21 to the Alberta Human Rights Commission, claiming ALGRA had been denied its rights of free speech and of access to a necessary public service. The commission found the complaint legitimate, and on April 17 its chairman, Bob Lundrigan, wrote to *Journal* publisher J Patrick O'Callaghan charging the paper with discrimination. Lundrigan cited an apparent inconsistency in that *The Journal* has been editorially supportive of gay rights.

A *Journal* article April 30 quotes O'Callaghan's letter to Lundrigan denying there had been any discrimination. "We apply the same rules concerning publishable material to all material with a sexual connotation, whether it be heterosexual or homosexual," O'Callaghan wrote. The only discrimination he could see lay in Lundrigan's apparent view that "homosexual organizations should not be bound by the same rules of decency that we apply to heterosexual organizations."

In a telephone interview, O'Callaghan stressed his decision had nothing to do with the language of the classified ad itself. *The Journal* had always printed ads for gay events and meetings, he said. It was some of the publication's ads and language that made the ad unacceptable for printing in a "generalist publication" whose readers include the young and which is used as a teaching aid in the schools.

O'Callaghan said he could not conceive of *The Journal's* policy changing as long as he was its publisher. "Society sets its own rules as it evolves; we try to be a leader rather than a follower."

Whitfield said ALGRA has not decided what action to take. "Unfortunately," he added, "the rights commission has no legal authority in these matters."

Bob Wells □

OPP appeals court decision ordering gay cop's reinstatement

TORONTO — The Ontario Provincial Police Force (OPP), represented by the Attorney General of Ontario, has filed an application for leave to appeal the unanimous March 21 decision of three judges of the Divisional Court, who retroactively ordered Paul Head's reinstatement as a member in good standing of the OPP (*TBP*, May). Head is the openly gay OPP officer whose resignation in 1978 had been extracted by improper inducements and other pressures, the court said.

The Crown's application for leave to appeal was scheduled to be heard by the Ontario Court of Appeal on May 5, but on that date the court ordered the matter adjourned to May 20 because the Crown had not filed the necessary papers in time.

Dennis Brown, a lawyer with the Attorney General's office, said that the government was seeking permission to appeal on the ground that the Divisional Court, a branch of the Supreme Court of Ontario, ignored the facts surrounding a charge of gross indecency originally filed against Head but later dropped. Brown said the Divisional Court also ignored the opportunities that were allegedly afforded Head to contact people for advice before resigning. The court erred in failing to give consideration to these facts, Brown said. □

Cops intent on getting Head

When Paul Head reported to work March 31 for the first time since his "resignation" March 7, 1978, he was served with a notice of suspension and the new charge of discreditable conduct.

This internal police disciplinary charge alleges that Head "did act in a manner likely to bring discredit upon the reputation of the Ontario Provincial Police Force," contrary to regulations under the Police Act. The particulars of the charge reveal that the OPP is trying to punish Head a second time for conduct for which he has already been sentenced in a criminal court — that is, the alleged "indecent act" with a 14-year-old boy. Just in case that doesn't work (and Head has filed an application to have it quashed), the police now have a brand new charge against him.

Niagara Regional Police detectives arrested Head April 29 and charged him with indecent assault on a male as a result of an April 12 incident which apparently occurred at a party to which Head had been invited by acquaintances. The complainant in the case is Wayne Smith Riddell, 23, of Mount Hope, a town near Burlington.

Head told *TBP* that during the early morning of April 12 he was at a bar and poolroom called the Cat's Caboose in St Catharines. He was invited to sit down at a table at which an acquaintance and



Paul Head: accused of discrediting the OPP.

two men he did not know were seated. From there the men went to a party.

Head was arrested at his father's men's wear store in St Catharines, where he has been working. The *St Catharines Standard* reported that he was charged with "indecently assaulting a man during a dart game at the complainant's home."

The police are presumably counting on this incident to qualify as "discreditable conduct" if Head's lawyer is successful in getting the charge under the Police Act quashed.

That charge alleges that the incident with the 14-year-old — for which he received a suspended sentence for contributing to the delinquency of a juvenile — constitutes "a major offence." Head was ordered to appear before Superintendent R W Burkett of the OPP on April 14 at the Burlington District Headquarters of the Force to be tried on the charge.

However, Head's lawyer, Paul Osier, filed an application in Divisional Court April 29 asking that the Police Act charge be quashed and that the OPP be prohibited from proceeding under it. Osier claims that there is a six-month limitation period for such a charge, and the OPP is now legally barred from proceeding.

No date has yet been set for the Divisional Court hearing in which this matter will be decided. In the meantime, the OPP is not proceeding to try Head pending a decision as to the validity of the charge.

However, Head appeared in Provincial Court in St Catharines May 15 to set a trial date for the additional charge of indecent assault on a male. The existence of this charge would permit the OPP to act internally against Head without the problem of the six-month limitation period, if Head is found guilty of indecent assault.

Head has still not received any of the \$40,000 back pay he is claiming the OPP owes him as a result of his March 21 court victory. His lawyer says he'll "likely have to sue" to get the two years' pay.

Paul Trollope □

Former Toronto Police Chief Harold Adamson (left) handed over the reins of power April 30 to successor Jack Ackroyd (right). Adamson dismissed rumours that he was retiring early as a result of criticism from the city's gays and ethnic minorities. Ackroyd has been heralded as more "tolerant" than his predecessor, a charge which he wholeheartedly denies.



Fundamentalists who are uncharitable to gay people may find themselves taxed by the Coalition's probe into their status.

On the road with Outreach

Creating a sense of family from Toronto to Thunder Bay

"They play sports here constantly, until their early twenties. Then they drink beer and marry and do nothing."

That is the scenario for the lives of men in Thunder Bay, Robin Hardy was told. When he went there, he discovered that gay men and women had already tried more than once to break out of stifling patterns, had tried to set up clubs, had even formed a gay liberation group at the university — but had finally failed to maintain the bonds and resources that could make a community viable. Hardy was going there to see if, this time, it could be made to work.

Thunder Bay is, with a population of more than 100,000, the largest city in northwestern Ontario. Hardy went there April 25 as part of "Operation Outreach," the grassroots organizing campaign developed by the Coalition for Gay Rights in Ontario (CGRO), and financially backed by a \$4,000 grant from the inter-church group PLURA.

"I always tell the people I meet that I'm not coming up from big gay Toronto to tell them what to do," says Hardy, who is sensitive he might be seen as the city slicker trying to take Yonge Street to the sticks. "I say, tell me what you feel your needs are. CGRO has resources and can help, but you have to set the goals and priorities."

So far he has gone to Kingston, Ottawa, Thunder Bay, Guelph and, with Chris Bearchell, to Peterborough and Sudbury.

In cities like Ottawa or London that already have well-organized gay groups, the message is usually the need to push locally for support for the inclusion of sexual orientation in the Ontario Human Rights Code. But in places like Sudbury and Thunder Bay, discussion usually moves to the possibility of organizing a social club. The fight for civil rights may be big in southern Ontario, but if the only way for a man to meet other gay men is to cruise the washroom at the local shopping mall, the idea of a community-directed social club looks very bright indeed.

"There could be a whole string of community-run social clubs across the province," Hardy says. "After we talk about it, it usually becomes clear that getting a phone line, and therefore pub-

licity, is a priority. People contact you, you begin to get a membership list, and you're on the way to building the base for a club."

Hardy makes his contacts through the CGRO mailing list, or through friends, or through friends of friends — anything that might provide a first contact in a strange city. If the individual is responsive, and thinks something can be set up, Robin goes. In Thunder Bay, 15 people turned up for the first meeting, and 50 came to the party that night.

The next day, after the second meeting, the group had decided to set up an organization: Gays of Thunder Bay, with a man and a woman coordinating. The short-term goals: a fund-raising party, finding office space, and getting information on a phone line. CGRO has promised resource packages on everything from telephone counselling to getting a liquor licence.

Sudbury, with Chris Bearchell, was an exhausting series of radio and television interviews, appearances at university classes and one formal meeting of the city gay people they could contact. There was also a lot of informal contact with gay people living in co-op houses, but no organization has yet been set up.

"The response has been enthusiastic," says Hardy. "We have requests for visits from Niagara Falls, Georgetown and Hearst. I'd call it a success so far. It's unique, and so much of what we've done has been training on the job. We want to create a sense of 'family' among these groups and individuals through membership in CGRO."

Individuals or groups anywhere in Ontario wanting more information on the programme can contact Robin Hardy at (416) 977-1605.

Gerald Hannon □

School board waffles on liaison committee

TORONTO — The Toronto Board of Education is reluctant to set up a liaison committee with the city's gay community. After a year and a half of negotiations, two references in a draft revision of the board's student handbook may

be as far as the board is willing to go.

In January 1979, activist John Argue sent a letter to board Chairperson Fiona Nelson on behalf of five Toronto gay organizations. The letter asked for the establishment of a Gay Liaison Committee, similar to existing board committees dealing with women's issues and the Black and Southeast Asian communities. The committee would have at least three purposes, Argue pointed out: "to ensure the rights of gay staff of the board, to convey help and information to gay students, and to inform parents of gays about gay life."

Despite several supporting letters to the chairperson, and further efforts by Argue and members of his group, it was not until June that a meeting was arranged. Several discussions followed with top board officials, but the proposed liaison committee was still not approved.

Two glimmers of hope remain. There will probably be some reference in the revised student handbook to the work of the gay/lesbian group. And the Task Force on Students' Rights and Responsibilities may recommend the establishment of a gay liaison committee.

In the "Draft Revision of the Toronto Board of Education's Existing Booklet on Students' rights and responsibilities," it is noted that the topic of "Lesbian/Gay Rights as Minorities in the Schools" is "under study" by the board. Referring to guidance and counselling services, the revision stated that "students shall be provided with guidance that will make them aware of racial, ethnic, sex role and sexual preference stereotyping and its influence on the perception and planning of students' school and life careers."

Ward 3 Trustee Tony Silipo, chairman of the Task Force on Students' Rights and Responsibilities, which is revising the handbook, told *TBP* that there had been no opposition to these references in public meetings held to discuss the revisions. At the last meeting May 10, a lesbian/gay group, representing the Ontario Gay Teachers' Caucus, Gay Fathers of Toronto and Gay Youth Toronto, requested that "sexual preference" be changed to "sexual orientation" to reflect the fact that homosexuality is not necessarily a matter of choice. Argue also asked the task force to use its influence to urge the board to set up a liaison committee.

Argue told *TBP* that the gay liaison committee is still a possibility if this task force makes the recommendation he is seeking. Should it decide not to, the lesbian/gay group will go back to the board chairperson to press for further hearings. □

Defence motions delay Damien case

TORONTO — After more than five years, John Damien's suit for reinstatement with the Ontario Racing Commission continues to move slowly forward.

In the February 1980 issue of *TBP*, we reported that the two law firms representing the racing commission and

the other defendants had moved that the courts dismiss the case unless Damien could post \$93,000 as security for costs. This sum would guarantee that, if Damien loses, the defendants would recover their legal costs. That motion still has not been heard in the courts.

clude a motion to add David A Stevenson, an official of the racing commission at the time of Damien's firing, to the list of defendants. This would save having to sue separately a person whose involvement in the 1975 dismissal was not known when the suit was first filed.

Damien's lawsuit charges the defendants with conspiracy and bias against him as well as with wrongful dismissal. There has been a recent motion by defence lawyers to strike out the references to conspiracy and bias, leaving only the one charge of wrongful dismissal. This motion, too, has yet to be heard in the courts. □

CGRO takes aim at Renaissance Int'l

TORONTO — The Coalition for Gay Rights in Ontario (CGRO) filed a letter of complaint April 11 with Revenue Canada against Ken Campbell's Renaissance International.

Harold Desmarais, CGRO's Executive Secretary, cited activities of a political and anti-gay nature in the complaint, charging that Renaissance has thereby violated the Income Tax Act with regard to its charitable status. To maintain that status, organizations are not allowed to indulge in political activity.

The complaint comes in the aftermath of a recent decision by Revenue Canada to deregister Winnipeg's Manitoba Foundation for Canadian Studies. Its left-wing educational magazine, *Canadian Dimension*, has relied heavily on donations from readers. The deregistration means that such donations are no longer tax-deductible.

According to a letter from Revenue Canada quoted in the *Toronto Clarion*, the government view was that *Canadian Dimension* was not really educational, but was promoting a particular political ideology. The foundation is appealing the decision.

Renaissance International ("propagating the values and philosophy of our Judeo-Christian heritage") is famous among gays for sponsoring Anita Bryant's Christian Liberation Crusade in January of 1978.

In a telephone interview from Milton, Ontario, Campbell explained that the full-page ad in a Toronto paper during the recent federal election campaign was merely presenting the views of candidates espousing all or part of the Renaissance philosophy, but did not formally endorse them. Part of the ad space, however, was reserved for a denunciation of "homosexual militants," and CGRO is citing it as evidence of Renaissance's political activities.

Bob Wells □

Robin Hardy and Chris Bearchell: Spreading the word in Sudbury



Community demands he be fired, but McKay to stay on commission

TORONTO — The Metropolitan Toronto Police Commission has refused to take disciplinary action against Commissioner Winfield McKay, despite publication of two newspaper letters in which McKay made derogatory remarks about gay community leader George Hislop, feminist school trustee Susan Hunter-Harvey, and black activist Dudley Laws.

Although depositions from the black community, the gay community, the Board of Education and city hall have demanded he be fired, the Commission voted May 1 simply to concur with Attorney General Roy McMurtry's assessment of the situation. McMurtry had simply said he "would naturally have preferred that (McKay's remarks) had never been made," and went on to praise McKay's work as a commissioner.

The incident began when McKay wrote two letters to the *Globe and Mail* calling Hislop and Hunter-Harvey "misfits," and Laws "a rabble rouser" who "has never been too concerned about the truth." In the second letter, McKay apologized for his insulting references to Hislop and Hunter-Harvey, but would not retract his comments on Laws.

McKay drew heavy criticism from gay and black spokespersons, who called for his immediate removal from the commission. Toronto City Council supported the demand in a letter to Solicitor General Roy McMurtry, in which eight councillors asked for McKay's dismissal, while several others asked that he be publicly reprimanded.

The issue was raised again by the Working Group on Minority-Police Relations and by civic leaders at two police

McKay: bearing up under a slap on the wrist.



commission meetings following publication of the letters. On April 17, about 25 people appeared before the commission to present a city council motion asking the commission to abide by the police department's "Declaration of Concern and Intent," which instructed officers to act not only without prejudice but also the appearance of prejudice.

The board refused to adopt the motion. Alderperson Allan Sparrow called it "an absolute disgrace," while Board

of Education Chairperson Fiona Nelson deplored the commission's indifference to an important public issue.

At the second meeting May 1, from which McKay was absent, the commission heard nine depositions from gay, black and civic spokespersons. All speakers were scathingly critical of the commission's inaction, and demanded that the commission fire McKay and disassociate itself from his remarks.

In response, Metro Chairman Paul Godfrey, a commission member, stated that McKay was speaking for himself, and then simply moved concurrence with McMurtry's reply to a letter from city council criticizing McKay.

After the meeting, Hislop said the commission had given "tacit approval" to McKay's remarks. Wilson Head, president of the National Black Coalition of Canada, summed up the view of many present when he told the commission "You've lost contact with the community.... You don't seem to see that the world has changed."

Robert Trow □

CROWING

With the assertion rural issues are different from city ones, a network of lesbian and gay groups in Maine and the Maritimes is being formed as a follow-up to a workshop at the Seventh Annual Maine Lesbian-Gay Symposium, held in Bangor March 21-23.

Northern Lambda, a group formed recently for gays in Maine, New Brunswick and Quebec, issues a bilingual newsletter. For information write NL, Box 990, Caribou, Maine, 04736.

In Toronto, a group of lesbian and gay Catholics has recently emerged as St Philip's Community which among other things runs the **Centre of Affirmation and Dialogue**. The Centre has facilities for new groups, as well as counselling services, regularly scheduled meetings and presentations, and a growing library of gay literature. The June issue of its quarterly, *News*, will include a discussion of gay ethics. Contact Bill MacLean at 507 Queen St E, Toronto, M5A 1V1, or call 362-2662.

A retreat-like facility for all women is available in Quebec's Eastern Townships region, 100 km from Montreal. Called **The House of the "Magic Broom"**, it has facilities for social gatherings and workshops. For information call (514) 297-2438.

During the weekend of August 22-24, a **Non-Violent Anarchist Conference**, will be held in southern Ontario. For further information contact The Book Shop, 72 Rideau St, Ottawa, Ontario, K1N 5W9.

The **Foundation for the Advancement of Canadian Transsexuals (FACT)** an-

nounces in its newsletter, *Gender Review*, a new address: Miss S C Huxford, Executive Secretary FACT, 618-2757 Kipling Ave, Rexdale, Ontario, M9V 4C4 and phone: (416) 745-5462. □

Barracks five appeal "no jury" decision

TORONTO — The five men accused of keeping The Barracks as a common bawdy house have decided to appeal the April 8 judgment denying them the right to a jury trial.

A notice of appeal filed with the Ontario Court of Appeal April 10 alleges five errors in law in the written decision given two days earlier by Mr Justice Donald Steele of the Supreme Court of Ontario, dismissing the men's application to prevent the Provincial Court from proceeding with a trial.

Morris Manning, counsel for the accused, alleges that Steele erred in failing to find that a provincially appointed judge does not have jurisdiction to try the five men, by virtue of a provision in the British North America Act which deals with the appointment of "superior, county and district court" judges. Manning says only a federally appointed judge can hear the case.

In his 21-page judgment, Steele had said that the federal Parliament had the power to give a provincial judge the right to try bawdy house cases, and that it was not necessary for such judges to be patented by the Governor General.

The notice of appeal also says that Steele erred in failing to hold that:

- the bawdy house laws are beyond the powers of the federal Parliament to enact because they deal with property and civil rights and local and private matters within a province;
 - the bawdy house laws are in violation of the preamble to the British North America Act, which states that Canada is to have a constitution "similar in principle to that of the United Kingdom;"
 - the bawdy house laws are inoperative because they violate the Canadian Bill of Rights;
 - the Provincial Court lacks jurisdiction to try people on charges of keeping a bawdy house because there is a constitutional right to trial by judge and jury on such a charge; and
 - the Canadian Bill of Rights guarantees the five men a right to trial by judge and jury on such a charge.
- No date has been set for the hearing of the appeal, and it is expected that while the appeal is pending no further steps will be taken towards bringing either the "keepers" or the "found-ins" to trial.

Paul Trollope

Man attacked leaving Cavaliers

TORONTO — A 38-year-old gay man leaving Les Cavaliers restaurant recently was accosted by two men in the parking lot behind the restaurant, pushed into a



car, taken to Cherry Beach and beaten up.

David (not his real name) left Les Cavaliers, a gay restaurant and bar, at about 11 pm March 11. Two men approached him in the parking lot, asking for money, saying they were gays who had just arrived from Vancouver and needed a place to stay for the night. They appealed to David to help as a fellow gay person.

When David told them he did not give money to strangers on the street, the two men grabbed him, pushed him into the front seat of a car between them, and drove to Cherry Beach, an isolated area on the waterfront of Lake Ontario in Toronto's harbour area. The men stopped the car, removed David's shoes and socks, and took his wallet. He was pulled out of the car, kicked repeatedly and pushed over a ledge which dropped about five feet into the water.

Bleeding and bruised, David walked barefoot the long distance to King Street to get a cab home. Numerous cabs passed him without stopping, presumably because of his appearance and the time of night. David estimates it was about 1:30 am by this time.

Meanwhile, David's roommate was receiving harassing and abusive telephone calls at home, presumably from the attackers who now had David's address and telephone number from his identification papers. Several days later, David received a note from a local bank branch thanking him for opening an account there. Since he had not opened an account, he contacted the bank, explained that his ID was stolen, and the police were brought in.

David had not reported the assault to the police, thinking there would be no chance at finding his attackers. He was also fearful the two men would retaliate if he reported them to the police, because the men had his name and address. However, because of the bank incident, David ended up reporting the matter to the Metro Police Fraud Squad. They lectured him for not reporting it earlier.

David cannot recall much about the appearance of the two men, and doubts he would be able to identify them if he saw them again. "I was too upset and scared to remember much," he says. He also doubts that his attackers were gay.

David's bruises have healed, but his feet, which froze during the evening, are still tender and blistered. He missed a week of work as a result of his injuries, but has not yet decided whether to apply for criminal injuries compensation.

"I was pretty shaken up over the whole thing," he admits, "and I'm still concerned they might retaliate if I take the matter any further."

Paul Trollope □

Moi aussi,
je suis pour le



Right to Privacy Committee evaluates year at policy meeting

TORONTO — "If the Right to Privacy Committee has learned one thing this year," said George Smith, RTPC treasurer, "it's that confrontations with the police department result in statements of good intentions and little else. We'll have to change the laws themselves if we want real control over our sexual lives."

Smith was commenting on discussions at the RTPC's first policy conference May 4. About 20 gay community members met to consider what the committee had accomplished in its first year, and to discuss goals and organizational structure.

The RTPC was founded as a defence-fund committee for the men charged in the December, 1978 raid on the Barracks steam bath, and included found-ins, keepers and interested gay community members. After the October 1979 raid on the Hot Tub Club, the RTPC took on the defence of those found-ins, and has also included the defence of the gay teacher charged after a raid on his own home. The committee's mandate has further broadened to include a number of issues involving conflicts between the police and the gay and other minority communities.

The RTPC, along with the Working Group on Minority-Police Relations, confronted the Police Commission with demands for a Civilian Review Board and other reforms. As well, uproar over racist and anti-gay behaviour by some police officers finally prodded the commission to adopt the "Declaration of Concern and Intent," a document instructing police to act not only without prejudice and bias, but without the appearance of prejudice and bias, on and off duty.

In the long run, however, the RTPC has recognized that despite frequent confrontations, the attitudes of both the police commission and the police department had not changed significantly. What *had* altered, though, was the relationship between the black and

gay communities. Practically non-existent before, ties seem to have been strengthened as both groups grew to realize they were facing similar problems.

Conference delegates also discussed a number of shortcomings of the organization. The major problems cited were inadequate fund-raising efforts, the difficulty of maintaining contact with the found-ins, the lack of communication between the keepers and found-ins in the Barracks case, and between the keepers' lawyer and the committee as a whole.

A number of speakers questioned the RTPC's image in the gay community, saying it had alienated many people by adopting a "cop basher" stance. Others criticized the committee's failure to educate the community on RTPC activities and the importance of the Barracks case.

The conference agreed that the committee should adopt as its guiding principle that the state does not have the right to legislate in areas of consensual sexual activity.

Said committee member Brian Mossop, "We're calling on people who want to work on sexual law reform to come out and join the committee."

Robert Trow □

Human rights demo in Bill's back yard

TORONTO — The Human Rights Coalition, along with the Working Group on Minority-Police Relations, is organizing a human rights demonstration May 31 in Brampton, home of Premier Bill Davis. Coalition members include organizations representing racial minorities, gay people, labour and civil libertarians.

The demonstration is being held to highlight the Ontario government's reluctance to take any action regarding human rights issues. As the most recent example, the coalition cited Solicitor General Roy McMurtry's refusal to discipline Police Commissioner Winfield McKay for insulting remarks made about a gay and a black community leader.

The coalition is demanding a number of basic reforms:

- Ontario Human Rights Code amendments to prevent discrimination based on physical disability, medical history, sexual orientation and age;
- the investment of real power in the rights commission to act against discrimination complaints;
- police reform, including an independent Civilian Review Board, and recruitment and advancement of minorities and women;
- removal of public officials who express racist or bigoted views.

The coalition is planning to rent at least 10 buses carrying 50 passengers each. The demonstration will march through Brampton streets and deposit

flowers outside Davis's constituency office (Brampton is known as "The City of Flowers").

Buses leave Toronto City Hall at noon, arrive in Brampton at 2 pm, and depart for Toronto at 4 pm.

Persons and groups wishing to reserve a seat or rent a bus are asked to call Liz White, 367-7903. □

Truxx owner appeals bawdy house rap

MONTREAL — Giuseppe Salvaggio, owner and manager of the gay bar Truxx, is appealing to the Quebec Court of Appeal his April 2 conviction on a charge of keeping a common bawdy house. No date has been set for the appeal.

As well, no action has been taken by the Crown to set a trial date for the 146 men charged as found-ins in Truxx, a downtown men's bar raided in the early hours of October 22, 1977.

In a 26-page judgment delivered April 2, Montreal Municipal Court Judge Roland Langlois reviewed police evidence gathered during a week of plainclothes observations at Truxx before the raid took place. Police officers testified that men were hugging and kissing in the bar, sometimes feeling each other's bodies and genitals.

In the Truxx washroom, police said, they repeatedly observed men masturbating at urinals, and on occasion men fucking one another in washroom cubicles in full view of others.

One police officer reported having his crotch and bum grabbed, another said he was propositioned at the bar for a blowjob, and a third said he had been asked to go to the washroom with someone to have sex.

Langlois devoted much of his judgment to the question of whether or not there were doors on the cubicles and washrooms, and whether the doors closed or could be locked. He made much of the fact that several of the couples allegedly having sex consisted of one white man and one black man.

Most defence witnesses said they had seen people kissing and hugging at Truxx, but that this was to be expected in a gay bar. They said they had never seen any sexual activities of the kind the police claimed to have witnessed.

Salvaggio, the owner, in a written statement given to police after the raid, admitted having seen people hugging and kissing in the bar, and having seen people engage in "indecent gestures and touches" from time to time. He said he had occasionally seen men masturbating in the washrooms, but claimed he had thrown them out of the bar.

Langlois' judgment contains no consideration of the meaning of "acts of indecency," or of what is necessary in order to prove someone was keeping a bawdy house. Twenty-four of the 26 pages of the judgment merely summarize the evidence. The extremely short analysis reads in part:

"Crown evidence showed that 1426 Stanley Street constitutes a rendezvous for homosexuals for the purpose of

committing indecent acts. These indecent acts took place in front of everyone, and the manager, who mingled with the crowd and travelled from floor to floor of the establishment, could not have failed to see these acts.... The evidence also reveals that these indecent acts took place in innumerable quantity."

The judge did not say which of the various acts he had described were indecent and which were not.

Paul Trollope □

Quebec gays wage campaign for OUI

MONTREAL — A gay bar in old Montreal was crowded April 13 by 200 gay men and lesbians attending a "Gay Benefit Supper for the YES." The event was held in the popular men's bar Jonas to raise funds for the "yes campaign" in the referendum on Quebec's political future.

While participants were served a traditional Quebec meal, the Regroupement National des Québécois pour le OUI signed up gays for their campaign. This was the first organized expression of gay support for the yes vote, and also the first time that a Montreal gay bar had allowed such a political event to take place on its premises.

A leaflet was distributed which contained a quotation from an article in *L'Actualité* (Quebec's version of *Maclean's*) on Quebec Liberal Party leader Claude Ryan. In the article, published in February 1978, Ryan stated that he got married so he "wouldn't have to pass as a damn homosexual...." No group or individual was identified as responsible for the leaflet. Ryan is leading the federalist forces in the province.

The highlight of the evening was a speech given by Parti Québécois Member of the National Assembly G rald Godin. In his brief but well-received presentation, Godin called on all Quebecers to give their government a "strong mandate to negotiate sovereignty association with the rest of Canada," but referred only once to Quebec gays.

In a lively question period, activists challenged Godin to take a stand on the Truxx owner's case, the bawdy house provisions of the Criminal Code, and the campaign against the discriminatory rental policy of the Montreal Catholic School Commission.

Godin said he was not a judge, and that if gays were not "happy" with decisions of the courts their only recourse was to appeal to higher courts. When informed that he could be arrested and charged as a found-in a "common bawdy house" simply by being in a gay bar, he brushed the question aside by saying that it was not his problem since it concerned a federal law.

Despite Godin's evasion, it appeared that many in the gay community would be voting "yes" in the historic referendum. In fact, a "gay committee for the yes" was launched at the end of the benefit supper. The committee plans to hold a f te on the night of the referendum.

Stuart Russell □

Photo: Philip Hannan

Big Bill: Anti-Davis protest flowers



Pleas, pressures and punishments

The recent news that five of The Barracks found-ins have pleaded guilty illustrates how our legal system is organized to encourage people to plead guilty rather than fight a charge. In return for their guilty pleas, the five found-ins apparently all received absolute discharges, and in the bargain were able to avoid publicity and the strain of protracted legal proceedings.

People who choose to plead guilty to criminal charges can usually do so on their first appearance in court. There are no long delays, the possibility of publicity is minimized, lawyers' fees (if any) are kept to rock bottom, and one's worries about impending court appearances and their consequences are quickly terminated. On the other hand, one now has a criminal record, perhaps unnecessarily, because people who fight trumped-up and discriminatory charges can sometimes win.

On the other hand, a person deciding to plead not guilty is told on the first court appearance that her/his case cannot be dealt with on that date. Such people are told to return to court within two or three weeks with a lawyer, so that a future trial date can be set.

Getting a lawyer can be difficult and expensive. If one is applying through legal aid, there are demeaning financial eligibility interviews and further delays while one awaits approval of the application. If one is put on a contributory certificate, there is the constant threat of legal services being cut off if one cannot keep up the monthly instalment payments to the Law Society.

When the trial date, months later, is finally reached, often court dockets are too crowded and the case has to be adjourned, sometimes over and over again.

In bawdy house cases (The Barracks, Truxx, the Hot Tub Club, the Club Bath cases in Ottawa and Montreal, now the Sauna David raid), the delays facing found-ins who wish to fight the charges are even greater, because the trials of the found-ins usually do not commence until all the keepers' trials have concluded and a finding (of guilt or otherwise) has been made. (If the keepers are found not guilty, though, chances are good that all charges against the found-ins will be dropped — another reason not to plead guilty.)

In the Truxx case, for example, the raid took place on October 22, 1977 and the found-ins have not yet been brought to trial. In The Barracks case, the raid was on December 9, 1978 and a trial date has not yet been set for either the keepers or the found-ins. The latter, some terrified of exposure, of the publicity which is almost unavoidable once a high-profile trial begins, and of losing their jobs, have already appeared in court half a dozen times, only to be remanded each time for several more months of waiting.

In a sense, it is a failure of the gay movement every time people plead guilty to charges which should never have been laid, under laws which have no place on the statute books. Although it is regrettable that five of The Barracks found-ins have pleaded guilty, apparently on the advice of conservative

lawyers telling their clients to steer clear of the "radical" and "public" Right to Privacy Committee, it is not surprising that they have done so, given the pressures the legal system places on a person to plead guilty, and the encouragement and incentives it provides for doing so.

However, there is a more important ideological function which is served by the state's encouragement of guilty pleas. The criminal law is the cutting edge of the relationship between the state and the individual because it is the point at which the law permits the use of force by the state in order to coerce people into conforming. Those who reject societal conventions and rules made into law (often laws with which they and many others do not agree) are charged with criminal offences and jailed, to make them conform.

If an individual fights a charge there is the potential for an ugly confrontation between state and individual. The myth of the free, pluralistic society where a variety of viewpoints and lifestyles are tolerated and encouraged is in danger of being exposed.

To avoid this, the individual is encouraged to plead guilty, thereby voluntarily admitting wrongdoing, cooperating in the process of punishment. The courts have consistently recognized a guilty plea as a mitigating factor in sentencing. A lighter sentence is the reward for saving the state the expense of a trial.

But a guilty plea avoids the real confrontation between state and individual, which then never takes place. The legitimization function of the state, the process whereby the state strives to make social conditions appear fair and just and thereby reduce the level and scope of dissent in society, is thus considerably assisted. It is therefore quite logical for the state to give people incentives to plead guilty, and to make it as difficult, time-consuming and frustrating as possible to fight the charges and insist on a trial, the outcome of which is at best uncertain.

Armed with an understanding of the political function of guilty pleas, a person may still conclude that pleading guilty is justified for tactical, financial or other reasons. There are occasions on which a charge is just not worth fighting. But such a decision should never be made without first obtaining competent legal advice and considering the matter at leisure. Never allow a lawyer to rush you into pleading guilty, and do not let the police bully you into a guilty plea through intimidation or because of the fact that they have you in their custody.

Before pleading guilty, be sure you are fully informed both about the personal consequences of doing so, and about the political function that "voluntary" guilty pleas serve in the situation you're involved in.

After considering the matter and discussing it with others, you may well discover that there are broader implications to your case, for other gay people as well as yourself, than you had first suspected. □

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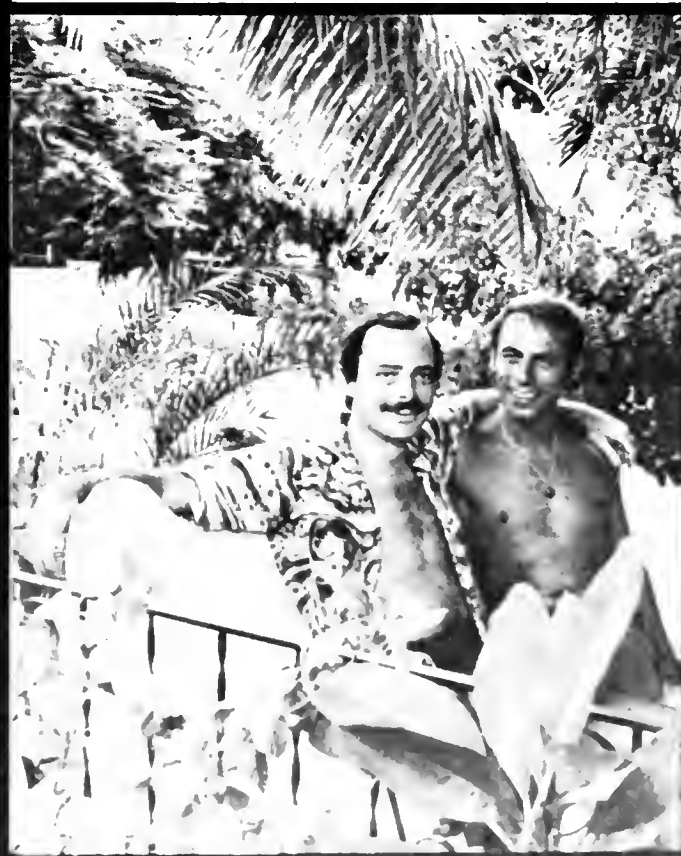


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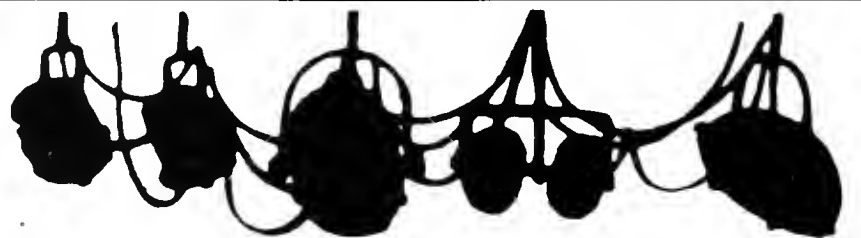
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For further information, please contact HALO at 649 Colbourne Street, London, Ontario by letter, or by telephone at (519) 433-3762. If you are interested, please send your resume to the Chairman, Executive Committee, HALO, at the above address. The closing date for applications is 18 July 1980.



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My Poetic

There is so much poetry without poetry
That there is no reason that I write poetry...
but since you insist

I am sometimes a wild and hasty prick
and othertimes an unseen phallus
hidden like a dog's tail under his legs
I am fat, colourless and revolting
I am beautiful and sexual
I am asthmatic and sweaty
I am a strong prick
I am a mouth without teeth
I am an open wound
covered with blood —
I am a wheel
a wheel that gives birth to roses
my poetry has no keys but nevertheless
... I am the thread of pure images

The song of my Muse attacks
from re-inforced vehicles
the nature of my love is such that makes
my poems protest
and expose themselves often to danger
like bodies hanging outside trains
or like demonstrators being beaten by the police.

I hate all monopolies
and first of them all the monopoly of the flowers of spring.
(What do you have to say about poets that only write about flowers?)

I hate all secrecy
(What do you have to say about poets that write ermetic poetry?)

Nevertheless, I grow old moment after moment while I constantly suffer.
Photophobia is one of my last illnesses

Once I was romantic
but later indulged in prostitution.

Nicos Spanias

"Offending public morals" — This

illustration and poem published in *Amphi* has resulted in criminal charges.

Mayor breaking faith say San Fran gays

SAN FRANCISCO — CBS and Harry Reasoner may believe that Mayor Dianne Feinstein has sold her soul to San Francisco's gay community, but many of those gays and lesbians charge that the mayor is betraying election promises she made to gain their support.

On March 21 and again on May 1, delegations of gay community leaders, including Supervisor Harry Britt, met with Feinstein. The group complained of the lack of gay appointments to city boards and commissions, of problems in licencing for gay businesses, and related matters. According to a report published in the San Francisco *Bay Area Reporter*, at least one of the delegations was given a "chilly reception," and both groups received little satisfaction.

The *Reporter* speculated that Feinstein was "widening the distance between herself and the gay community" as a response to charges that she has given special treatment to gays. After one year and hundreds of nominations to city bodies, Feinstein's only appointment of an open gay was that of lesbian Jo Daly to the Police Commission.

Shortly after these meetings and the appearance of the *Reporter* account, Feinstein appointed another open gay, ex-mayoral candidate and Feinstein supporter David Scott, to the city's Public Utilities Commission. Even Scott, however, is not completely pleased with the mayor's track record. In an interview given after his appointment he declared that "I would like to have more lesbians and gay men appointed to a wide range of city commissions with representation based upon proportional representation." □

Catalan man wins employment rights

BARCELONA — Gay activists in Spain won a major precedent for gay rights April 17 when a Labour Relations Court Judge ruled in favour of a gay bartender fired because of his sexual orientation.

When he returned to work after three days illness last fall, bartender Jose Maria Perez was told by his employer, "I don't want faggots in my establishment. You're fired."

"The owner had been looking for an excuse to fire somebody," said Jordi Petit of the Front d'Alliberament Gai di Catalunya (FAGC), the Catalan Gay Liberation Front. "When he found out Perez was gay he used it as a pretext."

FAGC distributed a leaflet and took up collections in Barcelona's many gay and lesbian bars to pay legal expenses and help support Perez.

The case was endorsed by all major unions in the city and more than five hundred people demonstrated in front of the bar February 4. Joining the protest, the remaining waiters closed the establishment down to indicate their support of Perez. Apparently, business

in the bar has subsequently plummeted.

In his decision before a court room packed with pink triangles, the Labour Relations Magistrate ordered the employer to pay Perez the maximum compensation allowed under Spanish law. "Since the courts don't have the power to order the reinstatement of an employee it was the best we could have hoped for," said Petit.

In his precedent-setting ruling that will stand throughout Spain, the judge emphasized that homosexuality was not a valid reason for dismissal of an employee. □

Designer sues Army for military clearance

SAN FRANCISCO — A suit has been filed in San Francisco District Court on behalf of a Sylvania Company employee who lost his top-level military security clearance when he revealed that he was gay. The plaintiff, Warren Preston of Atherton, California, had his clearance revoked by the Army in May, 1979 on the grounds that his openness about his sexual orientation had "clearly demonstrated his unreliability, untrustworthiness and unsuitability for access to classified information."

The suit, filed March 26 on behalf of the 41-year-old graphics designer by the American Civil Liberties Union (ACLU), charges that the Army's denial of the security clearance violates the due process requirements of the US Constitution.

Preston's case is believed to be the first legal test of whether the US National Security Agency can revoke security clearances without due process. According to ACLU Lawyer Amitai Schwartz, "Not only wasn't there any due process, nobody can even get a hold on whatever regulations govern the stuff. It's wholly arbitrary."

Preston revealed that he was gay during a lie-detector test given as part of a security investigation conducted for a Sylvania contract with the National Aeronautics and Space Administration. During the test, security investigators asked Preston a number of specific questions about his sexual activity and partners. On the basis of his replies it was recommended that he lose his clearance.

"I was demoted and humiliated, given time off without pay and then further demoted to part-time work — all of this when I had done nothing wrong," Preston said. □

International News credits

Gay Community News (Boston), The Sentinel (San Francisco), The Blade (Washington DC), The Empty Closet (Rochester, NY), Bay Area Reporter (San Francisco), OUT! (Auckland), Gay Community News (Melbourne), Gay News (London), Jamaica Gaily News (Kingston).

Journal to face morals charge, Greek censors ban Nighthawks

ATHENS — The Greek gay movement is engaged in a major effort to defend its press. *Amphi*, the journal of the AKOE (Liberation Movement of Greek Homosexuals) is scheduled to go to court July 14 on a charge of "offending public morals."

The magazine is published quarterly and has a circulation of 6,000 throughout Greece. Police raided the paper's office last November after the fall issue carried a sketch of a male nude and a poem by well-known Greek author Nicos Spanias.

Support for *Amphi* has come from women's groups, student organizations and professional associations throughout the country. Thousands of Greek intellectuals and public figures have signed a petition in support of the paper.

During the trial, it is expected that French authors Michel Foucault and Felix Guattari will testify on the paper's behalf. As well, *Amphi* has issued an open invitation to representatives of gay organizations around the world to attend the trial as observers.

In another development, the Greek government recently banned Ron Peck's gay film *Nighthawks*. The country's censorship committee, proceeding under a law enacted by the Nazi occupation government during the last war, described the British film as a "propaganda piece for the spread of homosexuality," and concludes, "both the content and the scenes of the film dangerously undermine the sane traditions of the Greek people and will have a destructive effect on Greek youth." *Nighthawks* is a sensitive depiction of a gay teacher who is finally confronted by his students on the question of his homosexuality.

In another disturbing move, the proposed Venereal Diseases Act, withdrawn

a year and a half ago after an international protest threatened to prevent Greece's entry into the European Economic Community (EEC), has been re-introduced into the Greek parliament only slightly modified. The bill gives police wide powers to arrest and detain gay men on suspicion of spreading VD. A protest rally was organized in Athens April 29, and the Dutch government, under pressure from gay groups there, is delaying the official signature needed for Greece's membership in the EEC.

AKOE is calling on gays and gay organizations throughout the world to contact Greek embassies and protest the government's actions. Donations and letters of support can be sent to *Amphi*, 6a Zaloggou St, Athens 602 Greece. □

New centre opens to Jamaican gays

KINGSTON — *Jamaica Gaily News*, a monthly published here, reports that a new Gay Freedom Movement Group in Montego Bay has opened the nation's first gay centre.

The Kingston GFM group has led discussions with professional associations and in public meetings, and has succeeded in keeping gay liberation a public issue through articles and letters in the press.

In what was considered a major breakthrough, a recent article by Reverend Edmund Davis in the national paper, *The Daily News*, called on the country's churches "to minister to the needs of gay people without judgment and condemnation." The article was important, given the homophobic attitude of most of the island's fundamentalist Christian churches. □

Lesbian cop Sandy Austin is given her job back with the Washington DC vice squad "to keep down any bad press." Good thinking: "I like vice," says Sandy.

Ex-Police Chief Gain condemns cop brutality in "White riots"

SAN FRANCISCO — Former Police Chief Charles Gain has upheld charges of police brutality resulting from the May 1979 "White verdict riots."

Removed from his office by Mayor Dianne Feinstein because of opposition to him from within the police department, Gain made one of his last official acts the overruling of a report from the Police Internal Affairs Bureau. The report had recommended that citizen complaints of brutality be dismissed as "unfounded." Gain's action supports a suit brought against the City of San Francisco by individuals injured outside City Hall and on Castro Street during the May 29 riots. The riots had developed after Dan White was given a lenient verdict for his killing of gay San Francisco Supervisor Harvey Milk and pro-gay Mayor George Moscone.

In explaining his action, Gain concluded that "the Internal Affairs Bureau did not do a good job. Citizens had complained that they had been hit on the head and body, and these charges were corroborated by hospital reports. More importantly, there was no evidence that any officer could refute the charges."

In an interview with the San Francisco *Sentinel*, Gain described at some

length his view of police conduct that night. "I watched officers railing away, head hunting, and beating defenseless persons. I specifically saw right on the sidewalk at the Civic Center police officers beating people lying on the street... What occurred is that several officers indiscriminately and unlawfully beat up demonstrators and brutalized them. I saw it. Unfortunately, because of the darkness and because officers had removed their identification numbers, you couldn't identify any of them. But it did occur."

Police Officer Association President Bob Barry objected strongly to Gain's action, describing it as nothing more than "a parting shot at the San Francisco Police Department." But the newly appointed Police Chief, Cornelius Murphy, announced that despite pressure from within his department he would uphold Gain's decision.

In a related matter, lawyers for Dan White, the convicted slayer of Milk and Moscone, have appealed his prison sentence. The sentence had been set at the maximum seven years, eight months that the charge of voluntary manslaughter carries. If the appeals are successful White could end up serving only four years for the two murders. □

Bryant profits off gay "counseling"

WASHINGTON, DC — Federal income tax returns filed by the Anita Bryant Ministries for Counseling Homosexuals reveal that Bryant raised nearly \$1 million for her "counseling ministry," but spent only \$150 on actual counseling.

According to the information obtained via the US Freedom of Information Act, Bryant's organization spent over \$454,000 in "direct fees for raising contributions" and deposited over half a million dollars in its bank account. Under US Internal Revenue Service (IRS) regulations the recipients of fund-raising fees are not made public. There is speculation that some or even all of these fees could have gone to the Bryant family for their promotion of the Ministries.

The organization also reported spending more on press and photo expenses, as well as "Christmas gifts," than on its counseling activities.

Bryant's Ministries received temporary tax exempt and tax deductible status from the IRS in 1977, pending proof that the organization engaged in "charitable" activities during the 1978 tax year. IRS officials would not comment on whether they would make this status permanent.

Among the other recorded expenses of the Ministries was a \$56,000 "documentary" film. The two-hour film was screened March 27 on New York television station WPIX, while 50 lesbians and gay men protested outside. The film

was, in fact, a fund-raising programme of musical entertainment featuring the West Point Glee Club. Interviews with Reborn Christian Pat Boone, Efrem Zimbalist Jr of Television's *FBI*, and the former American military commander in Viet Nam, General William Westmoreland, were interspersed among the musical arrangements.

New York's Coalition for Lesbian and Gay Rights, which organized the protest against the screening of the film, condemned WPIX's sale of air time to Bryant's Ministries as a "sell-out of the more than one million lesbian and gay residents in the WPIX broadcast service area."

In a related matter, Bryant's husband, Bob Green, confirmed that the Bryant family was considering moving to the United Kingdom and settling in Oxford. US gays had become too aggressive, he explained. "They're asserting their power here. They don't act like that in Britain," he told a freelance reporter. □

Student evades health service snare

LEEDS — Geoffrey Brighton, the British undergraduate refused a medical certificate of fitness to teach because he is gay, has been declared fit by another doctor outside Leeds University. But the campaign continues against the university health service that originally declared him unfit.

The health service told Brighton that since he was gay he must see a psychiatrist before they would issue the health

certificate he needed to be admitted to a postgraduate teaching course. Brighton refused and students at Leeds occupied the university administration building to protest the policy.

In Leeds and several other universities, working groups were set up to challenge the system whereby doctors have the right to insist on psychiatric examinations before granting health certificates. The groups have also begun a nation-wide petition campaign. The National Union of Teachers, the Association of University Teachers and the Leeds Student Union all demanded that teacher training establishments and the Department of Education and Science clarify their attitudes towards lesbians and gay men wishing to become teachers.

"It's a load off my shoulders," said Brighton as he finally prepared to apply for his grant to the postgraduate course to qualify as a teacher. "But the campaign must go on. I'm pleased that it has already had positive results." □

Protest forces airing of pro-lesbian film

NEW YORK — In response to months of gay community protest, New York's public television station, WNET, reversed its decision not to air a pro-lesbian film, Jan Oxenburg's *A Comedy in Six Unnatural Acts*. The film was broadcast April 13.

A spokesperson for one of the protesting organizations, Fred Goldhaber of the Gay Media Alliance, described the broadcast of the film as a "victory for the community."

Oxenburg's film was originally selected by a peer review panel autonomous of WNET for viewing on the programme *Independent Focus*, a series designed to feature independent filmmakers. Of the 27 films chosen by the panel, Oxenburg's *Comedy*, and three other politically controversial films were

rejected last February by WNET management. At that time, Oxenburg charged that her film had been dropped because it had a "very aggressive and sarcastic approach to homophobic images of lesbians." □

Police raid on sauna signals crackdown

AUCKLAND — Police harassment of gays across New Zealand continues to intensify as gay groups press for inclusion of sexual orientation in the country's Human Rights Code.

Following a police raid at an Auckland sauna February 1, eight men were charged with committing indecent acts. Sauna owner Brett Sheppard, also editor of *OUT!*, the New Zealand gay magazine, was charged with keeping a place of resort for the commission of homosexual acts. The raid followed increased police arrests of men cruising in public toilets. Police have even raided private homes on the pretext of drug searches, and subjected occupants to questions about their sexual orientation, their partners, and activities in saunas and bars. *OUT!* accused some members of the police of being "hell-bent on carrying out their own personal war of attrition against the gay community." A demonstration February 22 protested the arrests.

New Zealand gays have begun a petition campaign to the Prime Minister demanding that the government enact laws to end discrimination against gay people. Another group is concentrating on documenting cases of discrimination to force the Human Rights Commission to include gays in anti-discrimination legislation.

The National Gay Rights Coalition has set up a fund to cover the costs of those willing to fight charges arising from the sauna raid. Donations can be sent to the NGRC Legal Aid Fund, Box 2435, Auckland 1, New Zealand. □

Lesbian bumped from vice squad charges bias, wins reinstatement

WASHINGTON, DC — A lesbian police officer filed discrimination charges against this city's police department following her removal in April from her regular duty assignment.

Sandy Austin, a 23-year-old undercover vice squad officer and one of the 340 women on the 4,000-member force, contends that her superiors removed her from her vice-squad assignment when they discovered that she was a lesbian. She was given no reason, official or informal, for her transfer to regular uniformed duty.

The department reinstated Austin, however, less than a week after she filed a complaint with its Equal Employment Opportunity office. The complaint sought redress under Washington DC's Human Rights Code, which prohibits discrimination on the basis of sexual orientation.

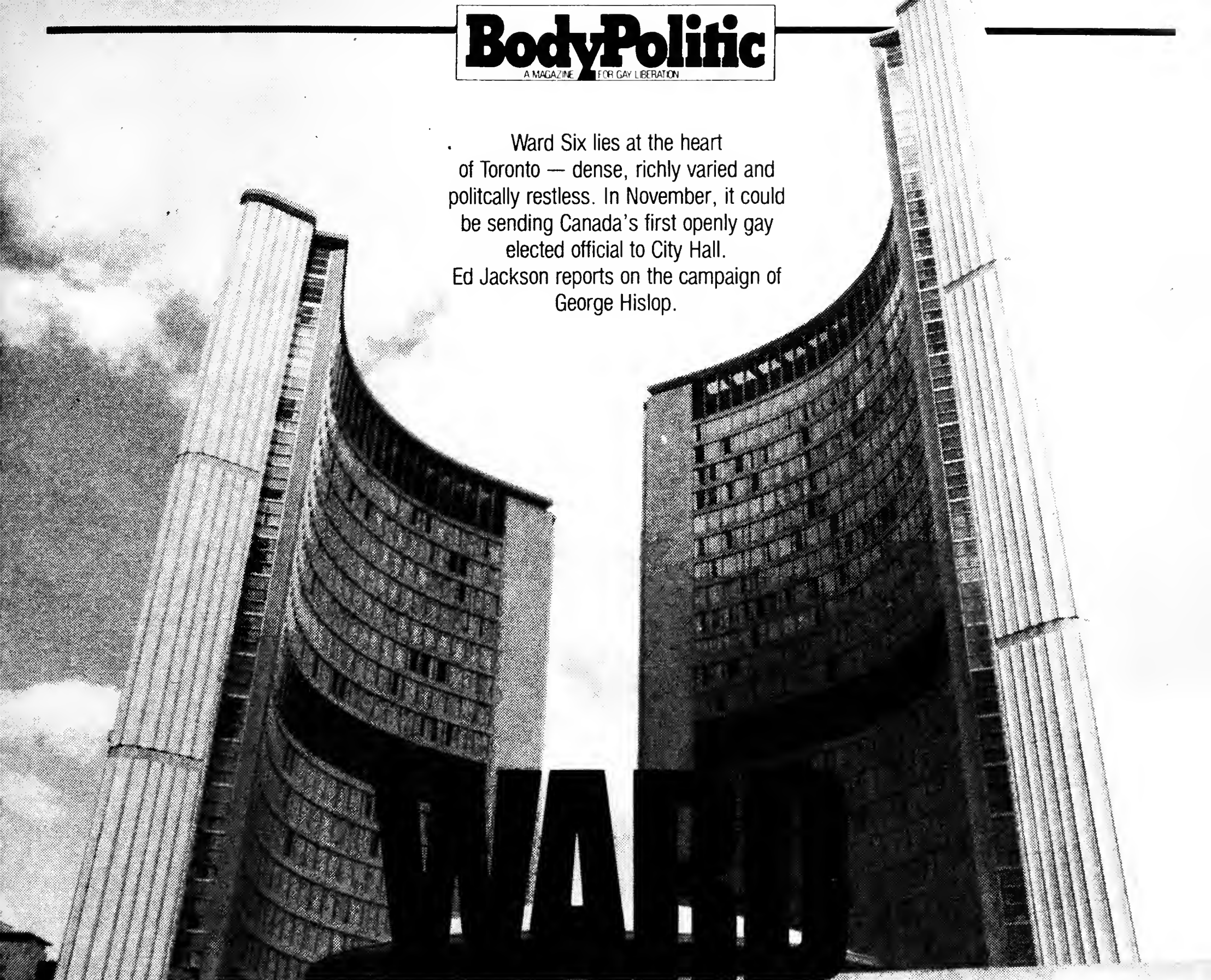
When contacted by reporters, Deputy

Police Chief James Kelly, Austin's immediate superior, offered no explanation for her difficulties with the department. Austin had been returned to her regular assignment, he said, "to keep down any bad press." Shortly before Austin's reinstatement, reporters from the *Washington Post* and the *Washington Star* had begun investigations of her case.

After her reinstatement Austin withdrew her complaint. But she told a reporter from Boston's *Gay Community News* that she felt she had had no choice about seeking redress under the rights code. "I wouldn't have gone through with it if it wasn't necessary," she declared.

Austin is now anxious for media attention to die down. "Since everyone stood behind me and since I did the fighting I want to go back," she said. "I like vice." □

Ward Six lies at the heart of Toronto — dense, richly varied and politically restless. In November, it could be sending Canada's first openly gay elected official to City Hall. Ed Jackson reports on the campaign of George Hislop.



WARD HEALER

Two men kissed recently on the floor of Toronto's city hall council chamber. No outraged policeman came to take them away. Instead, the overflow audience erupted in approving applause while inquisitive TV cameras recorded the moment.

The two men were George Hislop and his lover Ron Shearer and, by a vote of 199 to 161, members of the Ward 6 Community Organization had just given Hislop the nod as their choice for alderman in the November civic elections. It meant that not only had Hislop become the first openly gay candidate to run for civic office in Toronto, he had also gained the backing of an established community organization in the process.

With this vote the political chemistry of Ward 6 has been decisively altered and a major new force — the emergent gay community — has entered Toronto city politics. And because of the particular nature of the Ward 6 political scene — called "byzantine" by one observer — Hislop has suddenly come to be seen as a credible, even desirable, candidate.

Hislop's success at the April 26 nomination meeting was the culmination of a process set in motion in the summer of 1979. At that time, when plans were first laid for the formation of the Association of Gay Electors, the possibility of running a gay candidate seemed merely a wild idea, dependent upon a whole series of

unlikely contingencies. Even then, however, there was little doubt that George Hislop would be the only plausible candidate — at least for the first time around.

And now, on this night in April, it was no longer a wild idea. "Hislop's nomination," says Peter Maloney, "demonstrated that gay people are the best organized political group in downtown Toronto these days." And so it seemed to other observers as well. A phalanx of scrutineers to



curlers. The worker called twice more. Finally he showed up, curlers concealed by a motorcycle helmet. And, just as the voting was to begin upstairs in the council chamber, scrutineers were startled to see a man with a tall white stove-pipe hat and ankle-length apron enter the door. The chef at a local gay restaurant had been shuttled straight from kitchen to city hall to cast his ballot.

Although the campaign organization had its effect and the gay community had shown that it was willing to respond, two other factors were important in bringing Hislop to that moment on the floor of the council chamber. One is the history of distrust between the Ward 6 NDP and the Ward 6 Community Organization, a distrust based partly on the estrangement of the present aldermen, Allan Sparrow and Dan Heap, and partly on strategy and policy differences within the NDP itself. The other factor is the ever-present danger of a developer-backed candidate and the fear that he could capitalize on dissension between progressive candidates.

For a significant number of urban reformers, Hislop's candidacy was seen as a chance to introduce a healthy new political element into the ward. It was seized upon as an opportunity to heal old wounds that have drained the ward's political energies. With the retirement of W6CO incumbent Allan Sparrow, the

greet voters as they arrived in the city hall rotunda, carefully compiled supporter lists, hurrying messengers, phone workers calling the forgetful, six cars shuttling voters from home and work and back again — it was the kind of campaign machine they usually call "well-oiled."

Campaign phone workers didn't give up easily. One man, when contacted, protested that he couldn't possibly appear in public; he had just put his hair in

way seemed suddenly clear.

The outspoken Allan Sparrow, a curly-haired former systems analyst, has always been associated with the Ward 6 CO and that organization has always been linked to urban reform politics and neighbourhood preservation. It was founded in 1973 as a coalition of community groups like the ratepayers of North Jarvis and Sussex-Ulster and the residents of Chinatown and the Toronto Islands. They had formed to defend their neighbourhoods against destruction by demolition-hungry developers, short-sighted planners and university sprawl. In 1974, W6CO ran a successful campaign for alderman Allan Sparrow. In 1976 it helped elect Dan Heap and Allan Sparrow, and in 1978 it elected Allan Sparrow and two school board trustees.

In the early years of this period, several city aldermen constituted themselves as a loose-knit alliance called the Reform Caucus. Members of the caucus, which included Heap, Sparrow and the present mayor John Sewell, often disagreed on important issues. An attempt to broaden this urban reform movement into an organized party called ReforMetro failed to create either sufficient political unity or party discipline. NDP people grew increasingly disgruntled, and the growing personal and political rift between Heap and Sparrow accentuated this dissatisfaction.

It has long been a truism in Canada that party politics do not work at the municipal level. But in 1978 the NDP decided it was time to unfurl its party umbrella and launch selected candidates across Metro Toronto. Dan Heap, who had tried many times before to get elected to various offices as an NDPer, was more than ready to try again. Sparrow, however, could not be persuaded to join the NDP team, to the disillusionment of some of his supporters. In 1978

The Ward: bustle, bank towers, home

"It's the heart of everything in this city." So says Alan Powell, long-time urban reform activist and a key figure in the fight to stop the Spadina Expressway. He means Toronto's Ward 6, situated plunk in the city's core.

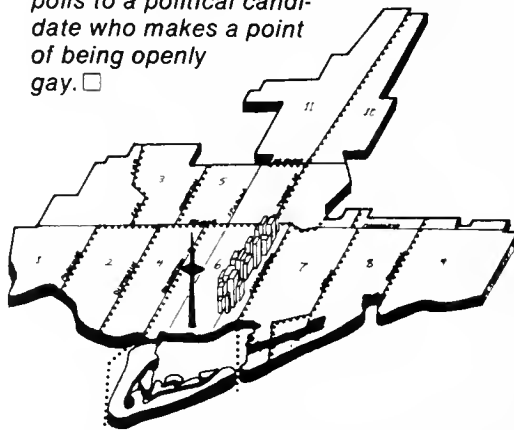
Within the ward's four square miles are crammed the highest density of urban development in the country, its most visible symbol being bank towers like Commerce Court and the Toronto-Dominion Centre. The new high-tech consumer complex, the Eaton Centre, vies for attention with the more traditional neon garishness of the Yonge Street strip. The campus of the University of Toronto sprawls in the centre of the ward, just adjacent to the Romanesque gargoyle of the Ontario legislature in Queen's Park. Along one border lies the "mile of milk," Bloor Street's pricey shopping area, along another the cut-rate bargain warehouses of the Spadina garment industry. And overlooking it all, the needle-in-a-doughnut erection, the CN Tower.

People — over 50,000 of them — live in downtown Toronto. Ward 6, besides being the largest in area, also contains the richest variety of communities: glitzy New Chinatown, the Mediterranean bustle of Kensington market, the Toronto Island community, its residents clinging stubbornly to their little homes across the harbour from a Metro government determined to evict them to make room for a golf course. The newest community of all

is the trendy art, music and restaurant area of Queen Street West, with its artistic head on a permanent turn towards New York.

And, finally, the gay community. In the ribbon of apartment buildings east of Yonge Street live what is often claimed to be the largest concentration of gay people in the country, while many other lesbians and gay men are dotted throughout the houses and small apartments of the west side. Ward 6 also contains almost all of the city's gay bars and baths. It is here that our community of desire becomes a territorial one, a genuine "gay ghetto" in all of the good and bad meanings of that term.

How many potential gay voters are there in Ward 6? No one knows for sure, of course, but a generous 15% would put our number at 7000. And it's anyone's guess how a ward that contains 12,000 residents who call themselves Roman Catholic and 8000 residents who claim to have no religion at all will react at the polls to a political candidate who makes a point of being openly gay. □



W6NDP and W6CO agreed on a joint campaign, which involved mutual endorsement and sharing of literature. The NDP later felt that W6CO betrayed this cooperative agreement by producing literature which relegated Heap's name to small print at the bottom.

Whatever finally influenced their decisions that year, 8500 voters chose Sparrow, 7500 chose Heap and 6500 votes went to Dan Richards, the busi-

ness candidate. The alderman receiving the most votes in each city ward is entitled to sit on the powerful Metro Council, made up of representatives from the city proper and the surrounding boroughs. It is a coveted position; important decisions are made there. When voters gave Sparrow that seat, the NDP felt it had been cheated of a senior position by W6CO's underhanded promotional literature.

The campaigning that has been done by Hislop supporters in the community has already begun to pay off — perhaps because it actually takes gay people seriously and speaks to them on their own turf. "I take a lot from the gay community and I don't give much back," says one gay man. "This is the first time I've ever got politically involved, and I plan to continue." "I've always been apathetic about municipal politics," says another, "but a call from a campaign worker got me interested and talking about it with others." He has since volunteered to work in the campaign.

One young man was eager to impress upon me that gays would be learning by doing. "Sure, we're politically inexperienced right now, but we aren't going to stay that way. We'll be learning a lot about the issues and the process in the next few months."

The campaign has a potential not only for politicizing gays about conventional politics. It could also be a radicalizing experience for those who begin to perceive larger connections. One man mentioned the change in his attitude which has led him to feel comfortable working in the campaign of a candidate labelled a progressive. "A few years ago, I looked at politicians like Heap and Sparrow and said: what creeps! Now I think differently."

The Hislop campaign committee gets rolling at a public meeting June 7, 7 pm, at the 519 Church Street Community Centre. Jointly chaired by Tom Warner, president of the Association of Gay Electors, and Sue Sparrow of W6CO, the meeting will mesh the campaign machines of the two organizations. Participation will not be limited to W6CO members. "We'll be needing lots of people to help out in the next few months," says Warner. "Interested people should come to the meeting." □

A second truism in Ward 6 is that only two progressive candidates can run. The fact that Dan Richards got only 1000 fewer votes than Dan Heap in 1978 is an uncomfortable reminder of that reality. As a result, two currents of thought contend within the NDP. One group has always wanted to run a complete slate of party-identified candidates — two aldermen and two school trustees. They see reform politics as a dead end, and the promotion of socialist policies and of party discipline impossible within creaky alliances of convenience. The second group claims that the time is not yet right for a full party slate. A developer candidate, they argue, would steamroller divided progressives. Building a broad base of support for a social democratic party at the municipal level is a long process; the truce between the NDP and W6CO must continue for the present.

Both NDP factions seem to agree that it is useful to keep political identities reasonably clear. When urban politics professor and NDPer Jack Layton contested Hislop for the W6CO nomination, he was blurring these distinctions. As an NDP member, so the argument goes, he should not have been running for another political party. This disapproval was undoubtedly responsible for giving Hislop some non-gay votes in W6CO, since many NDP members continue to belong to both organizations.

The support of one such NDPer, in fact, was pivotal in giving Hislop credibility as a progressive candidate. Phil Biggin, head of the Union of Injured Workers, nominated Hislop not because he sees a particular need for a visible gay presence at city hall, but because he believes that, at this juncture, Hislop is the most effective candidate to work with Dan Heap in the interests of Ward 6. He professes himself comfortable with Hislop's non-aligned stance.

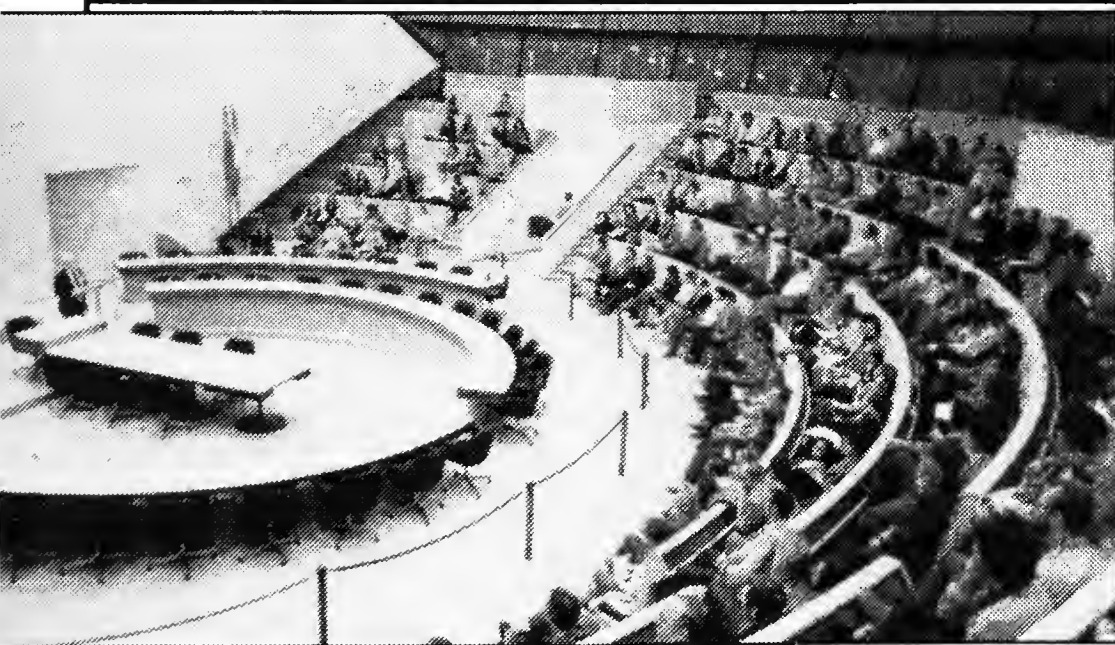
"Organizations that have grown out of community struggles should have representatives from that community," Biggin says. "Hislop has an effective mass base in the community and it is one that can be mobilized." He feels that it is important to distinguish between such a candidate and an academic with no mass base.

Biggin has had an opportunity to observe Hislop's performance as a fellow member of the city planning board and is convinced that he is committed to working with progressives on social issues. There is no doubt that, for Hislop, getting appointed to the planning board has helped him overcome his "one-issue" label, and was a wise first step towards the council chamber.

Dan Heap will be seeking the NDP nomination in Ward 6 again, and no one is expected to contest him — this year. A few NDP members will express private reservations about his old-fashioned image, plodding manner and tireless singlemindedness. His defenders say that he is merely misunderstood.

With his grey-streaked beard and inevitable red shirt, Dan Heap looks as comfortable as the old shoes he often kicks off at meetings. Anglican priest, factory worker, long-time union man, dedicated socialist — he is a minor city hall institution.

Despite the uncertain relationship of their respective organizations, it will be the Heap-Hislop ticket that many people in Ward 6 will be working for in 1980. I asked Heap to comment on Hislop's nomination. Reluctantly, he said, "From what I know of George, I respect him. His policy letter, so far as it goes, is in agreement with some NDP policies, for which I am glad."



Taken seriously: Hislop addresses the largely gay audience at the W6CO nomination meeting.

Into the mainstream of municipal affairs

The Hislop campaign has uncovered a hunger in the gay community for political involvement which, at least for now, cannot be easily contained by partisan boundaries. There have been people from all parties and political perspectives working in its initial stages. If the campaign is successful, it could utterly transform gay people's own views of the importance of their role in the political life of the city.

The change is already occurring, if the responses of people at the W6CO nomination meeting are any indication.

Many people echoed the sentiments of Jim Butler. "George has our interests at heart," he says. "I'm supporting him because of what he's done for us." For others, particularly in the NDP, dilemmas of allegiance were resolved by the simple fact of Hislop's gayness. "It's important

to make the point," says Lee Zaslovsky, a voluble member of both the W6NDP and W6CO, "that an openly gay candidate can be taken seriously in politics." Fellow NDPer Clarence Barnes calls this emotional support "a tribal thing." Another man put it this way: "Both Layton and Hislop were politically acceptable. But, all other things being equal, I'd prefer to see a gay representative."

Ward Beatty dismisses the magnitude of the choice. "Who else is there?" he asks. "George may not be radical enough for my taste, but he should go to council. He has a constituency to represent. It will be a great improvement for this city if gay electors in Ward 6 have their political profile — and their political consciousness — raised. We shouldn't cavil over the vehicle."

Asked if he thought it important to have an openly gay presence at city hall, he referred me to the NDP's provincial and federal assertions on gay rights. "I see that item as a positive part of the NDP's political programme. But I don't find the issue of being gay or non-gay a major political issue at city hall. Most of the work there does not relate to sexual orientation."

Heap finds that he can focus on a phenomenon comfortably only after threading it through a class analysis sprocket. "I don't regard the sexual relationship as primary," he said. "I regard the productive relationship as primary. You have to eat before you have to make love. I don't see gay rights issues related to the general concerns of the working class, nor do I find gays as a group supporting the working class. Some do, I'm happy to see."

It was a sign of the times that Dan Heap was recently seen in Buddy's, a Church Street gay bar, following an NDP meeting. He didn't look particularly comfortable amidst the smoke and the noisy disco muzak, but he had come because he knew that it was best to be seen in such places occasionally.

The NDP will hold its nominating convention May 20 and there are not likely to be many surprises. The party has already decided to run an independent campaign, which means it will not endorse candidates from or coordinate campaigns with any non-NDP-identified organizations. What the exact relationship with W6CO will be remains to be determined. Lee Zaslovsky, a gay member of both organizations and official liaison person, is confident that, even without formal links, there will be room for at least "mutual nods and winks" in either direction.

There is apparently some fence-mending to be done within W6CO, but the only serious problem seems to be with the incumbent school trustee, Joan Doiron, who is reconsidering her candidacy now that Hislop has been nominated. She says she has no personal objection to Hislop, but feels his refusal to bow out if not nominated was a serious breach of W6CO policy. As a socialist, she also has problems with his non-membership in the NDP. Doiron may run with two other trustees on a separate NDP-identified slate.

To date, there has been no attempt by Hislop's Ward 6 opponents to resort to anti-gay slurs. In fact, a great deal of care has been taken to avoid even a hint of such tactics. But many people active in progressive politics have expressed doubts about Hislop's true political allegiances. "Hislop in the long run is a



Photo: Brian Milloy

complete dead-end issue," said NDPer Ellie Kirzner at a recent meeting. "In the short run he may be a novelty, but experiences in the US have shown that a gay candidate pure and simple is not enough. Hislop is either a Red Tory or a closet liberal. We will see that he will give no real support to working people. This is death for us. It should not be an issue here."

It has also been said that you can't sell a gay candidate on the west side, where the ward's large Chinese and Portuguese communities live. It's a proposition that remains to be tested; Hislop has yet to seek support there.

Hislop's small-business connections have worried some people. They feel that his interests will be inevitably revealed once a conflict arises. Since *big* business interests are the major threat to the survival of the ward's communities, this may not be a significant problem. Hislop has said in his nomination speech that he will not be representing big business at city hall.

Individuals in the gay movement who have dealt with Hislop have expressed other fears. They remember that he has often taken a more conservative line on many issues and has indicated a tendency towards accommodation and behind-the-scenes arrangements. They remember also that he has always had difficulty working democratically with others, and that he rarely surrenders the media spotlight even when another spokesperson might be more appropriate.

For the most part, however, people will have to be content with watching

Hislop's performance in the coming months. He has expressed support for the Ward 6 CO platform, a comprehensive policy statement on a number of urban issues, from land use and public transit to tenants' rights and social services. As a W6CO candidate, Hislop has agreed to full accountability to that organization. And, since he has sought his political base in a progressive organization, his politics will in all likelihood begin to be shaped by that mold.

Hislop's high visibility as a gay politician will certainly have long-term repercussions in Toronto. One effect may be increased pressure on closeted politicians to come out. This would be particularly true for progressive or NDP candidates who have felt compelled to hide their sexuality for fear of losing votes. Should Hislop prove to be more conservative than they like, it would be hard for them to claim they could do better while remaining in the closet.

Perhaps the greatest challenge will be to the gay movement itself. As long as the movement remained on the margins of civic affairs, it was easy to maintain an aloof or disdainful attitude toward electoral politics. In the last two years, as the community has edged slowly into the main arena, the political inexperience of many gay activists has been obvious. Those with expertise in conventional politics have known best how to act effectively, how to organize and how to use the media. To learn these

skills and still maintain a radical gay perspective may be difficult. The dangers of co-optation may be great, but it is a challenge the movement has little choice but to accept. Mainstream politics will not be the answer, but neither is movement ghettoization a particular virtue.

Although there may be a tendency in the gay community at the moment to see Hislop as a virtual shoo-in for alderman, the most difficult stretch is of course yet to come. Once the initial euphoria is over, we can expect that the opposition will begin to find ways of discrediting George Hislop.

So far, only one sour note has been struck since the nomination. Doug Chin of TriAid House reported that rumours were rife in the community of irregularities in W6CO registration and voting procedures. He alleged that some non-residents used addresses of friends or of bathhouses in which Hislop has a business interest as home addresses in order to qualify for voting. A *Globe and Mail* reporter contacted by Chin checked out the few specifics he was able to supply. I checked them out as well, and neither of us could find any proof of irregularities. "Both the Layton people and the Hislop people did a rigorous checking and calling of all the names on the list before April 26," said Sue Sparrow of W6CO. "They reported no such false addresses or names."

It is one of the ironies of the Hislop nomination that, almost at the very hour W6CO members were casting the decisive vote, a CBS-TV documentary on gay political clout in San Francisco was setting out a new line of attack: pure fear. The programme purported to show that gays wield excessive power in that city and were forcing horrible things on innocent straights. Local commentators, having apparently accepted the message of the programme without question, are already asking: could it happen here?

One of those commentators, an editorialist for CKEY Radio, is a man whose experience should have taught him to be more sceptical of what the media says about social movements. It is doubly ironic, given the NDP's role in Ward 6, that that man should be a former leader of the provincial NDP, Stephen Lewis.

For Lewis, social change doesn't include gay kisses in Toronto's city council chamber. The verdict from the people of Ward 6 has yet to come in

Sparrow: After six years, bowing out. **Heap:** "You have to eat before you have to make love." **Biggin:** "Hislop has an effective mass base."



Sparrow and Heap photos: Gerald Hannon; Biggin photo: Jimmie

Over 5,000 Balding Men Love Marcella Ferens

The phenomenal success of Marcella Ferens in helping people to retain and regain their hair has been reported by CHUM's "In Toronto Show," in **The Globe and Mail**, by NBC and many other media.

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"I suspect that gay people use the services of these 'shamans' pretty indiscriminately, assuming that the annointed 'helper' is capable of examining the situation dispassionately."

continued from page 7

told him of my doubts. He, too, was surprised that anyone would have called after reading "the Crucifixion," as he called it. Reassured by his manner and respect for my feelings, I was encouraged to sign up for the project.

I was surprised to find that the research was not only to measure the hormonal balance, as had been reported, but included every measurable factor that could contribute to a person's sexual orientation. I believe that sexual preference is no different than why we each prefer different foods, which cannot be measured or explained.

Until now, no study this comprehensive has been attempted to prove, either way, whether there is a reason for people to be gay. It has been assumed that the causes are reversible and can be controlled. The truth is not known. Only we know what we feel. Let us help the rest of society understand why!

We want fundamental change in society's attitude toward the gay population. This will only happen when their insecurities are shown to be groundless. This will take time, and responsible, factual support is necessary before we will be accepted. There is an element of risk; however, we have nothing to lose and everything to gain.

Find out more for yourself; contact Dr Sanders at 979-2221 ext 625.

*F Hyde
Toronto*

Medical stereotypes

The news story you carried about the testing of interning clinical psychologists ("Student paper proves pro-straight bias," March 1980) is shocking, troubling and educative. Their homophobia, so convincingly revealed through good research design, is shocking because one would have thought, or at least I thought, that clinical psychologists would be particularly aware of the dangers of stereotyping, the primary one of which is that it just isn't helpful to the provision of service to the "client."

It's troublesome because I suspect that gay people use the services of these "shamans" pretty indiscriminately, assuming, evidently incorrectly, that the annointed "helper" is capable of examining her/his situation dispassionately, yet accurately. The lousy values concerning gayness which infuse their thinking suggest that the use of such services should be carefully monitored. To the extent of our resources, we should identify the decent therapists and communicate that evaluation to the gay public, together with appropriate cautions regarding the employment of therapists.

The story was educative because it indicates once again the folly that's implicit when we abdicate personal responsibility for our health care. If help is available, we should use it, but that help must be in accord with what we value. Which is why peer counselling, other things being equal, is to my thinking preferable to the more traditional professional/client therapy model.

On another, somewhat related matter, may I commend to *TBP* readers, as a fairly disinterested party, the upcoming Third National Gay Health Care Conference, slated for San Francisco in June. Last year's conference was for me an exhilarating, enriching experience, as it was, I think, for most of the 700 to 800 people who attended, sharing as we did an interest in good gay health in its widest and most diverse sense. If you can, go.

*Harvey Hamburg
Toronto*

Cruising with care

I have had an opportunity to see *Cruising*. The film is informative. I myself have been to New York and frequent leather bars. The gay community has been upset about this film, but it points out what danger exists in these establishments. I belong to the S/M set, but I do not wear leather. Over a period of years I have strapped many an individual who wanted it and, of course, I do not accept money. I wear a business suit but I have the equipment.

Danger points to watch out for are:

(1) Under no circumstances take a person to your hotel room. Go to a Club Bath or the Barracks. If you have to use the hotel, tell the individual he will have to strip and see if he is carrying a weapon.
(2) Do not be tied. I myself have refused to bind a person; he has to have free will.

(3) In the film *Cruising*, two cops were harassing two gays. They should have sized up the cops and, if they were on the fat side, taken their fists and plowed them in the gut and given them a crack across the face. Or taken their nightsticks and let them have it on the shoulders.

When I am in Toronto I frequent the St Charles and a year or so ago I came out of the St Charles and walked down Yonge Street to College. This hippy yelled out at me, so when his car was stopped at a light, I came up and punched him in the head. I settled that hippy once and for all.

The gay community in Toronto or Ottawa should not take crap from anyone and they should punch these red-necks out.

In the movie *Cruising*, I spotted many danger areas. One of the biggest: under no condition go cruising in a park. The guy was knifed in Central Park near the 120th street area and that is dangerous territory.

Robert Wilson

Got something to say?

The Body Politic welcomes your letters. If you liked something in the magazine or if you didn't, if you have comments or ideas you think others might like to know about, don't hesitate to write in. Send your letter to The Body Politic / Letters, Box 7289, Station A, Toronto, ON M5W 1X9.

Submissions for our Taking Issue column should be marked as such, and should include your phone number so that we can get in touch with you quickly should we decide to print your piece.



COMING OUT TO THE WORLD

At its second annual conference in Barcelona, the International Gay Association discovered pink carnations, the pains of growth, and an expanding role for women. TBP's Tim McCaskell reports from Spain.

Barcelona hasn't changed; elegant tree-lined boulevards, winding narrow streets in the old city, the thirteenth century grandeur of palaces and cathedrals, the Ramblas — a tree lined pedestrian mall in the city's heart — filled with bookstands, flower stalls, bird cages, strollers and cruisers. Barcelona's industry makes it the principal concentration of northern Spain's powerful working class. It is the birthplace of Spanish anarchism, one of the most progressive cities in the Spanish state and the capital of Catalonia. No one is allowed to forget that this is not exactly Spain. Catalonia has its own language, its own culture, its own flag, and a history of several hundred years of opposition to the centralist designs of "the powers that be" in Madrid.

I call at the offices of the Instituto Lambda, the registration point for delegates to the International Gay Association's Second Annual Conference. Lambda is housed in an immense

old building overlooking a park. Its meeting room is already filling with the luggage of arriving delegations. The slightly frantic FAGC receptionist greets me with a kiss. He is trying to deal with several of us at once and switches back and forth between Catalan, English, Spanish, and French. The phone — almost buried under registration forms, lists, and other bureaucratic refuse — rings incessantly.

Eventually almost two hundred delegates, representing 45 organizations from 21 countries, would gather for Easter weekend (April 7 to 10) in the Catalan village of Santa Cristina d'Aro, north of Barcelona, to participate in the Second Annual Conference of the International Gay Association. And the meeting, hosted by the Grup en Lluita Per L'Alliberament de la Lesbiana (GLAL) (Lesbian Liberation Struggle Group) and the Front d'Alliberament Gai de Catalunya (FAGC) (Catalan Gay Liberation Front), will overcome the tremendous technical difficulties involved in organizing a conference of the size and diversity of the IGA meeting.

As I wait to register, the Italian delegation sweeps in, a truly regal procession — headed up by Angelo Pezzana. There are a few moments of profuse kissing before anarchy reasserts itself. They have left a typewriter on the taxi they took from the harbour, or perhaps on the boat, the boat from Genoa. "Could someone phone the taxi company — it was pink — the typewriter. By the way there will be five more coming in from Bologna." "Five more! We

already have 170 delegates and the hotel is only booked for 150." I crane forward to check the list and add meekly, "I'm not there either. Make that 171." Someone arrives from Norway. He is on the list. Our host dashes off to tackle some other crisis.

Edmund Lynch, the jolly archetypal Irishman who manages the IGA Dublin Secretariat, arrives. A group of us decide to leave the growing pandemonium and descend to the street for a drink. From the street one can see the electric pink banner of the FAGC draped from the fourth story window welcoming us to the conference.

Over a beer I learn that the National Gay Task Force in the States hasn't sent anyone. Only the IGA liaison in Washington will be represented. People grumble. We talk about the prospect of holding next year's conference in Washington and eat some fried squid, the local equivalent of hot dogs. Edmund talks about people expecting the Secretariat to do everything. I talk about the organization problems in the Canadian Lesbian and Gay Rights Coalition. But problems were not to be the main item on the weekend's agenda.

In his address to the opening plenary, Edmund Lynch would point out the tremendous growth of the organization since its foundation in Coventry two years ago. "But even more important is the 1,400% increase in lesbian participation since last year's conference in Bergen." The Spanish conference would be the first in which significant numbers of women took part and would

mark the determination of lesbians to make the IGA truly representative of their needs and struggles. (See Box)

We wander back to the Lambda office which is now packed with luggage and people. A group of dykes is sitting on a pile of suitcases in a corner singing a *cappella*. Others are talking — talking and smoking cigarettes seem to be an international gay obsession. The tower of Babel has spilled out its contents — English, French, German, Spanish, Danish... I end up talking with an English delegate about pedophilia and how we fought the *TBP* defence.

As it turned out, the discussion of child-adult relationships was to be one of the most intense debates at the conference.

"We demand the right to form alternative relations with kids — on their terms — and to affirm the erotic in those relations," declared a paper presented by the British pedophile group, Fallen Angels, which set the tone for the discussion. Women were to meet separately to tackle the issue, but were unable to come to a consensus beyond calling for further discussion and an end to the legal discrimination against gays in age-of-consent laws.

In the mixed discussion, Fallen Angels, the German DSAP and the French Groupe de Recherche pour une Enfance Différente argued for the sexual self-determination of children.

"The gay movement can no more accept physiological maturity as determining sexuality than it can afford to accept biological gender as determining social

destiny," said the Fallen Angels report. "Our gayness is invalidated through the concepts of childhood and of the corruptibility of children. It is time we asserted the validity of the choices and refusals we made as children. It is high time we began to defend the right of all children to sexual self-determination.

"... We believe that the issue of pedophilia raises and clarifies the questions that must be dealt with if present divisions within sexual politics are to be overcome; if we are to understand the mounting attack from the right and to offer a convincing programme for collective action and further advance. The question is whether gay complicity in the oppression of children and pedophiles is to persist. The IGA must acknowledge adult-child relations as crucial to the development of a coherent sexual politics."

Other groups are far more cautious and insist the question needs more study and debate. Yet the final conference resolution was to be adopted with only

one dissenting vote — that of Britain's Campaign for Homosexual Equality (CHE).

"Believing that all individuals should have the right to sexual self-determination irrespective of gender or age, and considering that age-of-consent laws operate to oppress and not to protect, ...this conference urges member organizations to study and to adopt the policy of calling for the abolition of all such laws. Note: the concept of self-determination requires and demands laws to ensure that no individuals are coerced into sexual relations against their will."

But I'm getting ahead of myself. Back at registration, our wait is at an end. A stalwart dyke from GLAL takes responsibility for herding us all onto the buses. We gather below in the street where the reigning queens of Valencia camp it up through the crowd and flirt outrageously. And then the buses roar off north, to Santa Cristina D'Aro.

The green and brown of the Catalan hills turn blue in the dusk. Lights

begin to twinkle. One hundred kilometres later we pull off the highway, pass through a village, and wind along country roads before grinding to a halt.

The four-star hotel is right out of a



Merce Fornells of GLAL: "We're gay too."

Spanish movie set: a pool, white walls, arches, thick carpets everywhere, a trendy bar, white-jacketed waiters, waitresses in black (with white aprons and little white hats), all set in a golf course (hence Costa Brava Golf Hotel). Far better than this faggot is used to.

There are straight guests and they seem to be organized into nuclear

families — well-to-do nuclear families that include grandmothers in furs and jewels, and rosy-cheeked kiddies. There is a lot of suspicious peering back and forth, a lot of trying to look the other way. Two hundred faggots and dykes in a four-star family tourist hotel — the whole thing begins to feel like something out of Fellini.

The spell is broken. Someone is shouting orders in English, Spanish, French and Catalan. "Line up in groups of three for registration." Everyone looks around a little startled, and hasty negotiations for roommates begin. "Shit, I haven't had time to cruise properly yet," says a voice.

We line up to register in threesomes. We are getting crabby and hungry. The politically-correct grumble about such bourgeois luxury. Others complain about having to sleep three to a room. The FAGC organizers at the registration table grit their teeth into a smile and somehow continue to cope.

Still grumbling, we drag our luggage off to our allotted rooms. Our hearts melt: on each bed there is a single pink carnation. Compliments of FAGC? GLAL? The hotel? Who knows? But the politically-correct decide that \$75 isn't too much for registration and three days full room and board. The less correct decide that the room is rather nice even if it isn't private. Down below FAGC is still trying to sort out what to do with two lesbians and one gay man left over, who aren't particularly interested in forming a group of three. Later someone from FAGC would confide that the registration people were so hysterical by bedtime that they couldn't sleep all night.

The hotel is happy to host an international conference but perhaps hasn't fully considered the consequences. A nuclear family checks out, offended by the behaviour of some of the delegates. The manager of the Costa Brava Golf Hotel is plainly nervous. "What do you expect from a conference of 200 international faggots?" snaps a FAGC organizer. "No, I won't ask people to tone things down. We've come from all over the world to be together and if people don't like the way we are, that's their problem."

With my Danish roommates, I go down for a beer before supper which has been scheduled for 10 pm. We settle into a debate which spans democratic rights, Trotskyism, the origin of gay oppression, exploitation, the family, and movement strategy. Positions clarified, I'm asked by Richard "what happens to the gay rights strategy in places like Denmark where the police don't hassle, where there is no legal discrimination, and where there are no minorities to unite with?" I'm saved by the call for dinner.

We line up again — this time for the buffet and, with our plates loaded, organize ourselves around huge circular tables. With food in our bellies the conversation mellows considerably. We talk about communes, living with dykes, living with straights... we're beginning to get to know each other. People are beginning to relax. FAGC is announcing that coffee and drinks are extra... that we are all welcomed to the conference... that the plenary begins tomorrow at 9 am and breakfast is at eight... there's a meeting of the press in the lobby after dinner.

A meeting already. It feels just like home. It turns out that almost all the world's gay press outside the US is here. Suddenly all those names have faces. We talk about forming a gay news service and agree to meet again tomorrow.

Lesbians stake out their claim

The participation of 45 lesbians from 12 countries was the result of a year's hard work by four women: Truss van Bueren from the Netherlands, Sylvia Borren representing the Netherlands and New Zealand, Les Latner from the United Kingdom and Liz Hervard of Denmark. After last year's conference in Holland, the handful of women who had attended agreed that the IGA had to take lesbian issues as seriously as those affecting gay men. They began working to set up an information network among

felt the word lesbian in the official title would stress the difference between gay men and women while the title IGA, with a specific mention of gay women, would stress the unity of people of both sexes who are oppressed for their sexual orientation.

Women met separately throughout much of the conference to define their role within the IGA and to work out a perspective on issues such as child custody, relations with the feminist movement and gay men, problems of living together, violence against women, and pedophilia. While everyone recognized that such separate caucusing was necessary, several women expressed concern that important debates about the future of the IGA were being left completely to men.

"Women still need a great deal of discussion about their needs, problems, and interests prior to their full participation in an equal way with gay men at the next annual conference," explained Truss van Bueren of the COC at the final press conference. To overcome this, women plan to meet separately in an International Gay Women's Conference to prepare for the next IGA meeting. Van Bueren announced that a Women's Secretariat, based in Amsterdam, had been established to organize the conference and to strengthen the role of lesbians in the IGA.

The women's workshop seemed to establish a rapport and an intimacy which took much longer to develop among the

larger group of gay men. And, in at least one important aspect, the women were better organized than their male counterparts. The official language of the conference was English, which led to complaints by several non-English speaking gay men that they were unable to participate fully in workshops and plenaries. "We recognized that translation was a problem right from the beginning," said Dawn from Holland. "So we established Spanish and English as equal languages in the women's workshops, which helped a lot. We also arranged ourselves so that there was always someone close by who could translate if anyone was having trouble following things. We made sure that language wasn't a barrier preventing anyone from participating as much as she wanted."

"We are feeling extremely enthusiastic," said Silvia Borren, a representative of both the NGRC of New Zealand and the Dutch COC, in her address to the Spanish press. "When the IGA started in Coventry in 1978 there were no women present. Last year in Bergen there were only two women. This year 30% of the delegates were women. We're hoping that at next year's conference we'll achieve a full 50% lesbian participation."

When asked a few moments later what she felt was the major problem encountered by lesbians within the gay movement Merce Fornells replied, "The biggest problem, I suppose, is that gay men often have the tendency to forget we exist." Then she smiled. "But we've decided that we're not going to let that happen anymore." □

The women's workshops: "We made sure that language wasn't a barrier."



International
Lesbian
Guerilla
Army

lesbian and women's groups around the world, and to encourage women to attend the IGA meeting in Spain.

The increased lesbian participation was reflected in an official name change for the IGA. Several delegates of both sexes argued for the name International Lesbian and Gay Association, in fact the name ILGA was already being used by some member groups. But in a move that was a surprise to many delegates, the women's workshop recommended that the name International Gay Association be retained with the addition of the subtitle (International Association of Gay Women and Men). The plenary accepted the recommendation.

"We're very happy with the name change," said Merce Fornells of GLAL. "The gay movement was originally made up of a lesbian minority and a majority of homosexual men. This recent tendency to use gay to mean only men is a real loss for lesbians. We're gay too." Many other women at the conference argued along similar lines. They

Its already 2 am. Edmund Lynch has organized the first international gay drinking party of the season at the bar. I drag myself off to bed.

The next morning, in his address to the opening plenary, Lynch outlines an impressive list of activities that IGA has undertaken during the last year. The first steps have been taken to obtain official United Nations Consultative Status as a non-governmental organization. An American Liaison Office has been opened in Washington DC. Partial success has been achieved in the struggle to force Amnesty International to recognize gay prisoners of conscience. Pressure is being exerted on the World Health Organization to drop homosexuality from its list of diseases and correspondence on such diverse topics as US immigration law, the Pope's anti-gay statements, gay Iranian refugees and the American Holocaust Committee has been streaming out of Dublin.

It is clear, however, that the IGA's tremendous growth since 1978 has produced its share of problems. The Secretariat has been swamped with correspondence and demands for research and information. Some member groups, have complained that the irregularity of IGA newsletters means the organization is failing in its most important function — that of information sharing.

The Financial report is tabled by Rob Pistor of the Financial Centre in Amsterdam and it also reflects the organization's growing pains. The total budget for 1979-80 was only \$2,000. Many additional expenses were absorbed by interested individuals. Grants from international bodies and agencies are being sought but it is unlikely that this will raise significant funds in the immediate future. The Financial Centre is opposed to raising membership fees (presently \$50 per year), recognizing the hardship this would cause many of the smaller organizations, yet if there is to be much improvement in IGA services, more money must be found. After considerable debate, it is decided not to raise IGA membership fees but to ask members to organize fund raising events on International Gay Day, June 28, and to encourage the growth of individual associate memberships.

Debate on the potentially crucial question of strategy for gay liberation in third world and "socialist" countries is hampered by the lack of information. Britain's Gay Activists Alliance had introduced the question at last year's conference and had offered to co-ordinate an investigation by different IGA members of the situation in parts of the world where no organized movement exists, but that proved impossible because of difficulty in obtaining information and confusion between GAA and the Secretariat.

"Feeling that there is support from abroad... that you're part of an international movement, can be a tremendous boost to people facing the kind of pressure and isolation that is common for gays in many countries," one delegate says, speaking of the importance of maintaining a flow of information to individuals and groups struggling to organize in the face of oppression. "For instance, the news that Amnesty would recognize people in the gay movement as prisoners of conscience was a great relief to people I know who are trying to organize in Latin America."

There is less agreement on the value of spectacular actions organized outside such countries and aimed at illumin-



ating gay oppression. Angelo Pezzana from FUORI argues that the international movement has a duty to act in situations where gays in a country are unable to speak for themselves because of repressive conditions. Others feel that this is a "refined type of imperialism." An Argentinian delegate maintains that such action could be interpreted by the repressive government as



Angelo Pezzana and friend: "a duty to act."

foreign meddling and could result in increased repression and the further isolation of gays in the country concerned.

It was finally agreed that the role of the IGA should be to exert long-term pressure on repressive regimes through such international bodies as the United Nations, Amnesty, and the Council of Europe. Spectacular international actions should be the prerogative of different national organizations when they feel such moves are necessary. GAA will continue to centralize information collected by member groups.

The first evening, delegates are treated to the Spanish language film "Ocaña — An Intermittent Portrait." It is a feature-length documentary with

English subtitles about a gay painter who lives in Barcelona. It contrasts intimate interviews with the seemingly shy young man (as he recounts his childhood in the village, his early passion for men and boys, his artistic and personal crusade against the mores and prejudices of bourgeois society) with footage of the other Ocaña — the outrageous drag queen parading through central Barcelona or giving a raunchy performance at a rock festival. Ocaña is exotic but there are few of us who do not see ourselves reflected in some small fragment of his extraordinary life.

After a concert of Catalan folk music on Sunday night, the Spanish custom of demanding that the guests provide the entertainment, together with copious quantities of alcohol produced an international gay songfest which continues until dawn. In spite of the fact that workshops started promptly at 9 am few delegates reached their respective, or selected, beds before 3 am. Exhausted participants overcame the physical needs for sleep through a combination of high spirits, enthusiasm and strong Spanish coffee.

As the final plenary begins to sort through the dozens of resolutions and recommendations which have emerged from the workshops, it becomes obvious that this year's larger and more diverse conference has outgrown the informal consensus procedures developed in Coventry and Bergen. A makeshift voting procedure is established to give two votes to each attending organization. It is agreed that much of the work



of the informal summer meeting, to be held in Belgium, would be to formalize and streamline decision making procedures for the next conference.

The final plenary is the occasion for one of the most heated discussions of the three-day meeting — over the location of next year's conference. Four organizations vie to host the gathering: Italy's FUORI; The Gay Community Centre in Washington DC; the Belgian Federatie Werkgroepen Homofilie; and AKOE in Greece.

The debate over the site of the next meetings brings out the concern of many delegates over the lack of significant American participation. In fact only one American delegate has attended the meeting and he represents the IGA liaison office in Washington. "The US has some of the largest and richest gay groups in the world," grumbled one delegate. "Yet not one of those organizations has bothered to send anyone. It's a disgrace."

Several Australian delegates argued that the IGA is too European-dominated and maintain that holding the next conference in Washington could spark more interest among US groups. "An American conference is not important just to get more participation from the United States," points out Jose Ramon Enriques from Mexico. "There are several new organizations throughout Latin America which, while they could never afford to come to Europe, could arrange to have

representatives in the States."

Others argue that an American conference would be very difficult for the majority of IGA members, especially the smaller European organizations. "America already has one of the strongest movements in the world. It's important to hold our conferences in places where we can give a real boost to the movement," says one delegate who speaks in favour of a European site. They point out that US immigration laws, which prohibit the entry of gays into that country, might prevent many delegates from attending an American meeting.

Belgium and Greece are eliminated after a first round, and FUORI's bid wins by a narrow margin on the second vote. The conference is officially closed on Monday afternoon and delegates are bussed back to the city. Most, however, attend the final cultural event that evening in Barcelona.

GLAL and FAGC have organized reduced admission for delegates to a huge 1920s dance hall, La Paloma. A live band croons out tangos, waltzes, the jitterbug and the two step. The gay invasion mixes with a more sedate older crowd of straight dance aficionados who, if at first somewhat startled, good naturedly share their haven with dykes and faggots of the international gay community. As the last song of the night is dedicated "to all the lesbians and faggots around the world" a cheer roars from the dance floor that almost brings down the heavy baroque chandeliers hanging from the vaulted ceiling.

The surprising tolerance of the regulars in La Paloma is typical of the attitude toward the conference throughout Catalonia. When asked by the press for his opinion of the Conference, the Mayor of Santa Cristina d'Aro would take the opportunity to welcome the delegates to his little town. The meeting is also widely, and most



The final press conference in Barcelona: a warning to the Spanish government.

sympathetically reported in the Barcelona press and on Catalan television. The Catalan Communist Party (PSUC), the left Nationalist Party, the Comisiones Obreras (Spain's largest trade union federation), The Catalan National Youth Movement (JNC) and the LCR, a Trotskyist group, have all sent their official greetings. "The family that left the hotel wasn't Spanish, they were Germans," says Jordi from FAGC somewhat smugly.

The publicity surrounding the IGA will no doubt help focus public attention on the struggle of Spanish gays for the legalization of their organizations. Gay groups are still officially illegal in Spain since the government considers them a challenge to public morals and decency.

"I would like to point out to the Spanish government the serious consequences its anti-gay policy could have in respect to Spain's application to enter the European Common Market," says Edmund Lynch, speaking at the final

press conference in the plush offices of the Catalan Press Association on Tuesday, April 18. Lynch is referring to the campaign which threatened to wreck Greece's plans to enter the EEC until the Greek government dropped its notorious anti-gay "venereal disease" bill.

The press conference begins by stressing the importance of women's participation in the IGA, and by announcing the creation of a women's secretariat and plans for a women's conference to be held before the next IGA meeting in Italy next Easter. The efforts to achieve consultative status at the UN, to support the NIGRA (Northern Ireland) case before the European Commission on Human Rights, and to delete homosexuality from the World Health Organization's listing of illnesses will all be continued. An international sick day will be organized to protest WHO's classification of gay as sick. Gay people will be encouraged to call in sick to work complaining of homosexuality.

Members of the European Parliament will be approached to protest the continued illegality of homosexuality in Cyprus. The parliamentarians, especially those in socialist groups, will be asked to push for a Gay Rights Amendment to the European Human Rights Charter.

The IGA noted with concern the forthcoming trial of five gay men of the Pedophile Information Exchange in England under the archaic "Conspiracy to Corrupt Public Morals Act" and the obscenity charges presently faced by *Amphi*, the magazine of the Greek gay movement. The organization also agrees to support the case against the Irish government by that country's National Gay Federation, which hopes to have Ireland's anti-gay laws ruled unconstitutional.

The official press release characterizes Amnesty International's policy on gay people as "weak." It criticized the refusal of the German Christian Social Union Party of Franz Josef Strauss to meet with that country's gay groups. The IGA also calls upon the organizing committee of the United Nations International Year of the Disabled Person to appoint a gay person to its committees and agrees to write letters of protest to the New Zealand Human Rights Commission protesting their delay in dealing with gay rights.

In his address Lynch also notes press reports from Cuba which place gay men and women in the same category as "delinquents, gangsters, vagabonds and parasites." "It is statements like this," he concludes, "that strengthen both gay men and women in our resolution to unite as one, and clarify for us the need to fight together against any form of

prejudice, injustice, and denial of our Human Rights anywhere in the world, under any political or cultural system."

At the end of the conference exhausted delegates express general satisfaction with its work and with the development of the IGA. "This is the first IGA meeting I've been to," said Antoine Perruchot of the French monthly *Le Gai Pied*. "I think this organization has a real potential for becoming much stronger in the future."

But the shape of that future is still very much to be hammered out. "If we really want to realize what we set out to do as stated in the foundation document we need to have a much more structured organization, plus the help of professional staff. And that means member organizations will have to face the raising of a great deal more money," says Bram Bol of the Dutch COC.

Lex Watson of the Gay Union of Tertiary Staff, in Sydney Australia, has attended all of the IGA meetings since Coventry and has a different perspective. "Some people want to take the direction of having lots of international demonstrations. Others want to concentrate on putting pressure on international bodies like Amnesty, the UN, WHO and so on. There is a third stream that says what is really important is sharing information. I think that that has to predominate. It worries me that people spend most of their time talking about structure. We don't need a massive structure and delegation of power and the rest, if what we're doing is sharing information."

I remember the night of my arrival. I remember thinking, "If the conference tomorrow is a complete disaster, it has already been an extraordinary experience." The days that were to follow turned out to be anything but a disaster. As I think back, what impressed me the



most was the tremendous sense of unity. Within the IGA there are huge differences of opinion, of political ideology, and style of work, not to mention the differences between lesbians and gay men.

But I could see that people were looking for ways to work together in spite of all that. I saw us develop a common understanding of the importance of making the IGA work. And I knew, as I boarded the bus to leave, that with that attitude, in spite of all the problems, it is going to work. □

Linking up to get the word out

On the initiative of France's *Le Gai Pied*, representatives of the gay media attending the IGA conference participated in a series of meetings to work out closer co-operation and an acceptable procedure for the reprinting of articles, taking into account copyright considerations.

Twenty-one periodicals and one radio programme representing 12 countries agreed to form the International Gay Press Agency. As a first concrete step, members will co-ordinate reports of gay pride week around the world. The papers committed themselves to publishing an appeal calling on other gay

media to join the new organization. The Italian paper *FUORI* will co-ordinate membership information.

Representatives participating in the meetings also agreed to focus on the continuing attacks on *The Body Politic* in Canada, the trial of the Greek movement's paper *Amphi*, and the continuing harassment and trial of individuals associated with the British *Pedophile Information Exchange*.

If the International Gay Press Agency is successful, it should result in better coverage of international gay news and a wider circulation of articles of interest to gay readers.

Representatives from the following gay media attended the founding discussions for the new gay press association.

- Debate Gai*, Spain
- Infogai*, Spain
- Gay News*, Britain
- Ilia*, France
- Gay Hotsa*, Spain
- Gay Community News*, Australia
- Klick!*, Australia
- Lambda*, Spain
- The Body Politic*, Canada
- Amphi*, Greece
- Pan*, Denmark
- Le Gai Pied*, France
- Masques*, France
- Campaign*, Australia
- FUORI*, Italy
- Stockholm Gay Radio*, Sweden
- De Homokant*, Belgium
- Revolt*, Sweden
- Fritt Fram*, Norway
- Lovetann*, Norway
- Verlag Rosa Winkel*, Germany
- Bergensnytt*, Norway



Video is not television, Performance is not theatre



about. But those attending the Canadian pavillion at the Venice Biennale will see a tape about a woman from Malibu played by a man, a tape about the training of police cadets in Montreal and a fictional piece about the personal tragedy in the lives of two scientists, made by a woman who edits a magazine and works with welfare mothers in Toronto.

What do Colin Campbell, Pierre Falardeau and Lisa Steele (respectively, the creators of the tapes mentioned above) have in common? They are internationally respected Canadian artists whose work is little known or understood in Canada.

The same is true of John Greyson, whose performance at the Paris Biennale will be an examination of homosexuality and the draft, made through fictionalized newscasts. He will perform at the Paris and Brussels Cultural Centres as well. Susan Britton's tape, *Casting Call*, will also be presented at Paris; an examination of the dynamic of production, the tape goes further than its apparent concern with television success.

But video art is not television, and performance art is not theatre. Both are still regarded as new forms — so new that many people have a hard time accepting them as art forms at all. Video does depend upon a technology that is only a few decades old, but the roots of this process-oriented work can be traced back through the "Fluxus" and "Happenings" of the Fifties and Sixties to the turn-of-the-century Dada movement in Europe. And as RoseLee Goldberg points out in her recent book, *Performance: Live Art 1909 to the Present*, "...artists have always turned to live performance as one means among many of expressing their ideas. Whether tribal ritual or medieval passion plays, Leonardo da Vinci's experiments before invited audiences or his river pageants, Bernini's stage spectacles such as 'The

Pinning down exactly what these "non-definitive" art forms **are** isn't easy — but then, that's not the point.

Martha Fleming and Douglas Durand explore role reversal, interrupted communications, sexual tension and latent rage in the work of artists whose tools can be the weapons for social change.

In June of this year at the Venice Biennale, one of the most important showcases for art in the world, the sole representation of Canada will be video by Canadian artists. The Paris Biennale, three months later, follows suit with four videotapes and a number of performance pieces by Canadian artists.

Video and performance are art forms which most people don't know much

Lisa Steele (above) in *Birthday Suit*, *Scars and Defect*; Elizabeth Chitty in *Demo Model*: Images of women domesticated, colonized.



Inundation of the Tiber' or the 'soirées' of the so-called primitive painter Henri Rousseau in his Montmartre studio, such events have always played an important part in the shaping of the history of art."

Video is an immediate, intimate form that can be used as a tool by both the artist and the viewer. The artist can see what image is being created at the moment of shooting it, and the camera can be a rigid, passive documentarian or it can become a volatile combination of subject, object and context at the behest of the artist.

Television has trained us to watch most moving images in a certain way. With the quick pacing of cuts and the regular interruption of commercials, we have come to think of a film shot longer than 60 seconds as "arty." Video by artists plays on our training in television viewing — the pacing of video art as compared to that of television is one of its major characteristics. Video attempts to bend our notion of time by questioning and deviating from "TV time," the artificial time sense that television has constructed for us. Accustomed to the fact that a TV programme like *One Day at a Time* often covers a week's activities in less than an hour, we are even more aware of the fact that, in John Watt's *Peepers* (1973), it takes 15 minutes of staring unblinkingly into the camera for tears to form in the artist's eyes.

It is demanding of our concentration to make these leaps in our conception of time, and this is one of the points video artists try to deal with in their work.

The artist also chooses how much we are able to see. One can't turn one's head to the side and look into the monitor expecting to find the rest of the picture. By playing on the tension between our time/space perceptions, his/her time/space perceptions and the way we have been trained to watch moving images on a 24-inch screen, the artist is able to direct our attention very specifically.

In much the same way that video's use of real time refers back to — and depends on — our TV training, the rough-cut aesthetics of video art also make reference to the slick television production that anyone born after 1950 takes for granted. These references are similar to the kinds that modern architecture makes to classical architecture, or that abstract paintings make to their predecessors in still life and portraiture. None of these newer forms are the older forms, though they are intimately connected.

In all three cases, a knowledge of the references — an understanding of the "vocabulary" — is acquired through repeated exposure. In video (and in performance art as well) that vocabulary continues to change as more and more works are done. Each new work complements and shifts our understanding of others we have seen. We learn the language of the medium. But even when the language has been learned, rigid definitions are hard to apply. The new media "define" themselves as "non-definitive" — exactly what they are and what they are not is in flux, implying that the artists themselves are attentive to the rapid social change that surrounds them.

Still, it's possible to pick out some broad trends. The two best known "schools" of video art are the "formal" and the "narrative." Formal, or structural, work deals with abstracted ar-

rangements and orchestrated systems which play heavily on our sense of time and space. The early work of Robert Hamon, an affiliate of the Nova Scotia College of Art and Design in Halifax, displays many formal concerns. In his video piece, *You Can't Really Own a Found Object*, Hamon arranges differently shaped objects on a piece of etching paper, moving a light around them to change their shadows. The shapes, textures and relationships of the objects are altered, as is the effect of the image on our imagination.

Narrative video, like the tapes of Colin Campbell and Lisa Steele, is at the very least work which tells a story. The way it does this can range from the minimal use of gesture to protracted real-time documentation of events.

Performance art does exhibit some of the qualities of theatre: there are the common elements of "performer," "audience" and "stage." But the emphasis is not on dramatic tension or climax in the traditional theatrical sense. Performance is a presentation of the artist and his or her art in time and space.



As with much video work, performance involves real time rather than the arbitrary and contrived time constructs that are a part of conventional theatre. The "real time" of performance is, simply enough, the amount of time that an action takes from beginning to end. The emphasis lies in the process, a continuum in which the artist neither wants nor needs to rely on dramatic tension to build and maintain an audience's interest.

The stage becomes unnecessary in performance. No "story" is being told; a frame of reference such as scenery or set decoration would impose a false structure on what is in fact a process. Performance breaks down the barriers between the audience and the performer that conventional theatrical architecture such as prosceniums, orchestra pits and balcony seating tend to promote.

Performance can be a gestalt. The performer and the audience share the spectacle and the responsibility of the work. Their respective "roles" can be interchangeable; the definitions of "performer" and "audience" become looser.

Though performance and theatre share a history, a terminology and a basic format of "live art," performance is meant to be involved in the process of activity and ideas rather than in the telling of tales, moral or otherwise. With its concern for process, for the inter-relationship of what might otherwise be

continued on page 32

Colin Campbell: Roles in isolation

Colin Campbell makes video tapes. His characters are usually eccentric, exaggerated, and often played by people whose sex doesn't match that of the intended role.

Campbell himself often plays women: the blowzy woman from Malibu; the naive punkette Robin in *Bad Girls* and *Modern Love*. Campbell exposes and isolates the signals we rely on to read people's roles, and uses them to build entirely new characters — and caricatures — of people he knows. He creates a vocabulary of superficial gestures, make-up and clothing, accentuating roles to eccentric proportions and thus questioning their validity.

In his most recent tape, *He's a Growing Boy; She's Just Turning Forty*, Campbell deals with the breakdown of roles to reveal the humanity of the characters underneath. Growing boy Ricki (played by Tim Guest — there is no cross-dressing here, as in many of Campbell's other works) is with his Uncle Harry (Colin Campbell) at the beginning of the tape, being fitted for his first suit, a metaphor for his initiation into his new role as a North American "man." Ricki's boss, Maxine Sledge (Martha Johnson), the quintessential ball-busting business matriarch, is introduced being given a massage by another of her employees, JJ (Rodney Werden). Maxine's birthday is to-

morrow; she'll be forty.

As JJ massages away Maxine's tensions, they examine together one of her private files, full of glossy photos of nude men. Provocative and enticing, they could appeal to both homosexual men (to whom they were actually marketed) and heterosexual women. The sexual signals the photos produce are confused and ambiguous — given the setting, do they invite or repel? Maxine and JJ are casual about it, but there is an intensity to the scene that mirrors a similar paradox between the two of them.

Later, in a restaurant, Uncle Harry, proudly displaying a broken arm he won in an argument, recounts an amazing scene of heterosexual love-making which he witnessed in a parking lot. The scene still makes him hard when he thinks about it. Ricki, at whom this arousing tale is directed, is busily engaged in an obvious game of eye contact with another man in the restaurant (John Greyson). The heterosexual signals we hear from Uncle Harry are mixed and confused with the homosexual signals we see as Ricki and the other man cruise each other.

In the tape's final scene, Maxine offers Ricki a drink in her office. In this tableau, she transcends the role of slave-driving boss and reveals a few problems of her own: her husband of 18 years has just dumped her and, of all things, her cat has diabetes. "What can you do?" they ask each other. But neither one knows. The simple fact of their ages leaves them inadequate to advise, able only to console.

All the characters relate to each other through a conducting agent of sexuality, a signifier of social roles. For any sincere communication to happen between them, the personae they are locked into must be stripped away.

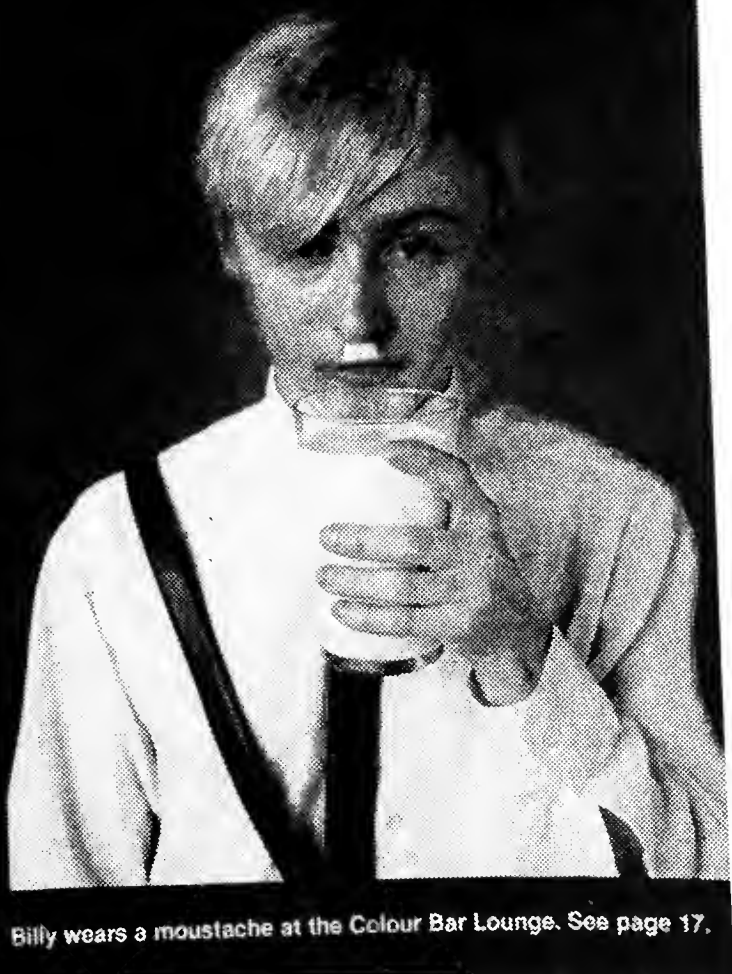
Ricki realized the limits of this "modern world" at 18, when his hysterical mother wanted to commit him to a psychiatric clinic because he was gay. In one scene in the tape, he stands in front of a blowing fan in roller skates and a bandana, a simulation of the speed and disassociation experienced at a roller-rink. The feeling of separation, of individuation in the midst of a crowd — the skater maintaining his ano-

Ambiguous messages: John Greyson, Colin Campbell, Tim Guest (left) and Martha Johnson (below) in *He's a Growing Boy, She's Just Turning Forty*.



ISSUE:
FORBIDDEN
SENSIBILITIES,
INSECT LOVE,
AND MODERN
FAIRY TALES
with
NATHY AGREB
PASOLINI
JIMMY DE SANA
JEAN GENET
and
DAVID BYRNE
of the Talking Heads.

THE DAY
THE GLICHETTES
SAID: I DO!
I DO! I DO!



Billy wears a moustache at the Colour Bar Lounge. See page 17.

Fall 1979 issue of General Idea's File: images of glamour, popularity, fame — and a taste of fascism.

nymity, concentrating on keeping his balance, engaged in group activity but remaining essentially alone — parallels the elements in the tape that bring the characters together and keep them apart at the same time: the nude photographs, Uncle Harry's story, the environment of Maxine's office.

In the final scene we see Maxine cradle a weeping Ricki in her arms as he pines and wishes his own mother could be as understanding. They remain two lost people, free for the moment of their roles, but not of their problems.

DD

General Idea: Image and enforcement

For more than a decade, Toronto artists AA Bronson, Felix Partz and Jorge Zontal have worked together in performance, video and visual art works that have been exhibited in both Europe and North America, as well as in the publication of the magazine, *File*. Collectively, the three are known as General Idea.

Their art has dealt with fame and popularity and images of glamour in pop culture and the art world, all set in a special context constructed by the artists, the 1984 Miss General Idea Pageant. They have been planning the event for a decade, holding live audience rehearsals (the crowd has been coached in boredom, standing ovations and panic in case of fire), and designing its setting, the Miss General Idea Pavilion, a metaphor for society's cultural palaces, bastions and institutions.

General Idea were among the group of artists who, in a show of solidarity and support, performed at the rally for *The Body Politic* in January, 1979. *Anatomy of Censorship*, the work they presented, deals with issues inherent in the politics of sexuality, both homo- and hetero-, and the state's control of private lives.

As images of naked male and female bodies, exposed like corpses on an examining stretcher, are projected behind them, two of the artists exchange phrases inspired by Roland Barthes's *A Lover's Discourse*. The objects of discussion and desire, the genitals, nipples and buttocks, are outlined on the bodies with masking tape. The isolation of these "forbidden" sites confronts the audience with the "control" methods of sexual repression and, taken further, the social control and manipulation of private freedoms and of sexual orientation.

This same performance was done extensively in European cities during the spring and summer of 1979. It was put into context by an introduction explaining the origins of the performance in Toronto, and was exceptionally well received by European audiences.

Anatomy of Censorship "worked" because General Idea were sensitive to the restriction of freedom which *The Body Politic*

was suffering; they knew the same thing could happen to them. (In fact, the artists have since faced unofficial censorship when their regular printer, objecting to some of the photos in the magazine, refused to produce the Fall 1979 issue of *File*.)

GI have also explored the relationship between technology and the enforcement of official ideology. People who viewed the *Anatomy of Censorship* installation at the Carmen Lamanna Gallery in Toronto were confronted at the door by a series of photographs shot from a video monitor and titled "Proposed Video Surveillance System for the 1984 Miss General Idea Pavillion." It was a striking reminder of the growing use of video as a tool for commercial and industrial surveillance, and a warning about the ideological directions such uses serve. One of General Idea's most popular images is that of the Nazi-boy milk poster, which was later incorporated into their new video tape, *Test Tube*, as a commercial for a "cocktail" of ideology. As GI note, the boy "knows that fascism is a bottomless cup, but he's liable to forget the unquenchable thirst for this intoxicating brew."

Like the familiar flavour of milk, clean and white, the taste of fascism is everywhere.

DD

Martha Rosler: Kitchen manoeuvres

Within the feminist movement, women have come to speak of their relegated function of "supplier" and "life-giver" as a service industry. It is not a new concept — it is practically synonymous with the radical feminist critique. Another metaphor (from a few hundred centuries back), that of "ploughshares into swords," may not at first appear to be related. But Martha Rosler, a California feminist artist whose video and performance work were shown recently at the A Space Gallery in Toronto, has put these two notions together.

In her videotape, *Semiotics of the Kitchen*, Rosler stands deadpan in front of a static camera for which she displays, in alphabetical order, 26 kitchen implements. The actions which accompany this litany are meant to mime what each tool is capable of doing; gradually it becomes evident that Rosler is exposing the potential each appliance has to become a weapon. "Meat tenderizer," she announces, and madly thwacks away at the table. "Quart bottle" — smash.

The locale is the kitchen, the tools are those used in the service industry, and the demo model is a woman. But the repeated aggressive stance throws benign kitchen tools and their user into a different light: their latent potential becomes a metaphor for the possibilities and necessities of feminist action. The objectification of the female form and the entrapment of women in "women's work" has rarely been so clearly examined.

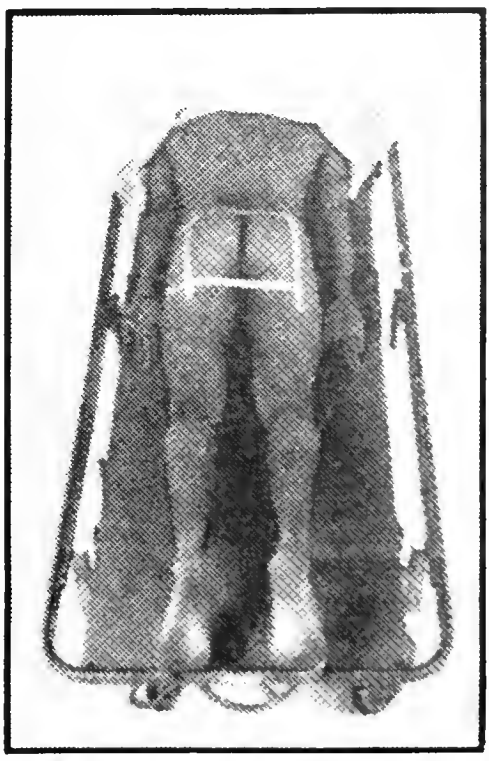
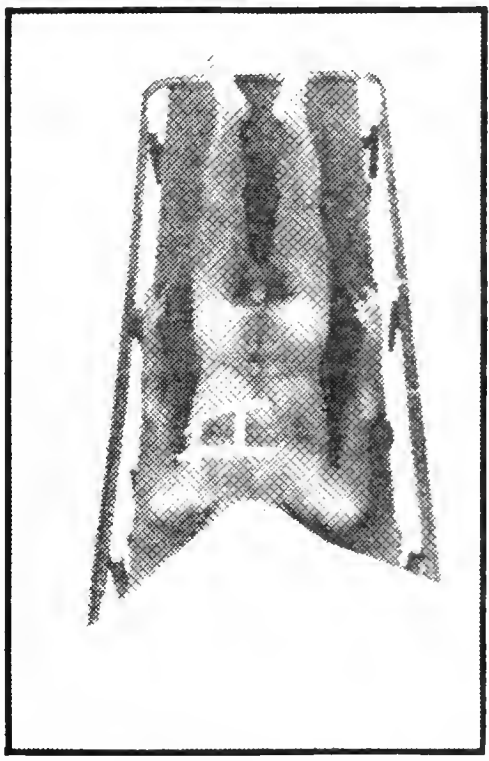
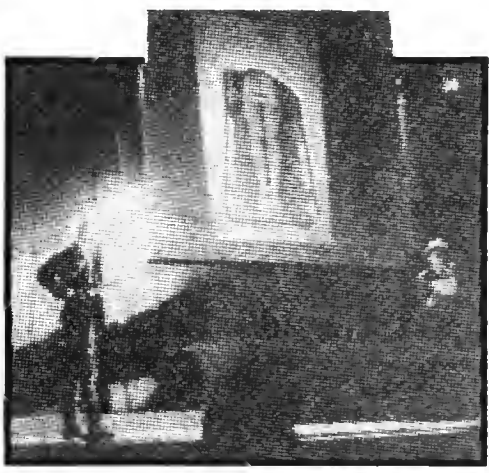
In *Vital Statistics of a Citizen Simply Obtained* Rosler takes us one step further. In this tape, Rosler is measured, qualified and stripped by a number of lab-coated technicians. Rosler's body becomes an object. As each part of her body is measured, it too becomes objectified and separate from the rest of her body.

Women have been made to see their bodies as composed of separate parts. If these parts perform a function and are a separate extension of the "whole" body, then they are by definition tools. And as we have seen, all tools have their aggressive capabilities. How many times has one heard it said of a woman, "She uses her body"? In fact, the objectification of her body in a patriarchal society has forced her to "use" it — or appear to use it — as one does a tool or a weapon.

This post-industrial-revolution mechanistic, male attitude to the body is detrimental to more than bodily health. Woman, already colonized by the society in which she lives, has been forced to colonize parts of her body as well. It is advantageous to have "the enemy" divided and confounded. But the implicit question in both tapes is: When does one choose — and when is one

"The laws focus attention on parts of the body by outlawing public exposure. Censorship of the body transforms desire into fantasy...let's call it neurosis. ...We survey a lover's body, focusing on the details of thighs, nipples, wrists, the roots of the hair. It is by such surveillance that we transform lovers into corpses."

Felix Partz and AA Bronson perform General Idea's *Anatomy of Censorship* at the January 1979 rally for *The Body Politic*.



forced — to use tools of work, both physical and psychic, as weapons?

Colonized woman has so far used her objectified "attributes" as weapons of defence. By using the metaphor of a service industry for the position of women, Rosler shows us the conundrum of women's entrapment in a system. Entrapment can be overcome by understanding and using the very obstacles which entrap one.

In the liberation of women, information and the removal it affords are the greatest of tools and weapons. Rosler gives us this message with her metaphor, and more than that, she begins to give us the information itself

MF



Photos courtesy of Art Metropole

Elizabeth Chitty and Lisa Steele: co-optation

Elizabeth Chitty's work in performance moves towards a comprehension of the struggle of the individual to counteract his/her subjectivity in order to fully apprehend all he/she is subjected to. Of course, it is not a resolvable tension — what is outside of us must appear to be "objects," passively awaiting assessment, and yet we are acted upon by the dynamic which their presence in our lives creates. The inside of the coin, as it were, is that one's perception of both the "object" and the dynamic is, in its individuality and isolation, an arbitrary thing.

Handicap, recently performed at the Art Gallery of Ontario, refers directly to the perceptual handicaps with which we all see the world. "Give the subject a pair of rose-coloured glasses and he'll feel better in the morning" was one in a barrage of twists on familiar maxims whose irony heightened our awareness of our own blind spots. Chitty has a good understanding of the major role which language plays in intercepting clear communication; in her work, language becomes a metaphor for the many other social structures which form our often cumbersome perceptual filter.

But **Handicap** was not a minimal production — the electrical cords for stage paraphernalia which included black light, microphones, television sets, a slide projector and a large photographer's lamp coiled about Chitty, referring to the inescapability of our subjection to objects and constructs. Slides of split-brain operations and crosscuts of the eye flashed on the screen, wittily exposing the complex interrelations of comprehension and manipulation.

Other "eyes" loomed in the performance: the eye of a slide projector which by turns beamed into the audience, onto a screen and was itself "subjected" to scrutiny; the eye of a magnifying glass held between a light and a styrofoam board, burning a hole in the board, exemplifying the prismatic power of our interpretive capacities.

"I really feel that art is as legitimate a political tool as doing something which is more active, more direct," says Chitty. "Art is always political. If you're getting up on pointe shoes and doing a dance that comes from the time of Imperial Russia, then of course it assumes a political context from that time. It's impossible to separate what you're doing from its context and history, and it's there all the time in the work of artists who are involved in changing art. The whole stance of change or exploration can't be separated from its political implications."

In **Demo Model**, a piece performed in 1978 at the Fifth Network Conference in Toronto, Chitty's examination of systemic communications displayed a particularly feminist intelligence. In a series of distinct movements, she played the part of the "Demo Model," that female figure on TV

who displays consumer products, or the airline hostess who demonstrates emergency oxygen masks. In one memorable scene, Chitty sat between a video camera and a monitor. One hand manipulated the camera, trained on her other hand, which appeared as a disembodied ghost on the screen before her. Completing the circuit, she held a conversation with her own hand (see photo p 29). Coolly she distanced and colonized other parts of her body and engaged them in conjunction with these machines, revealing the complicity of individuals, and specifically women, in the social and perceptual structures that co-opt them.

Co-optation of women has become more and more a concern in the recent tapes of video artist Lisa Steele. That women are trapped in a society which inaccurately defines them is a given. The plight of Steele's characters is that they are only capable of intuiting this constriction; the limited definition is recognized as a social necessity.

Drawing her characters from the lives of women who arrive on the doorstep of a shelter for women where she works in Toronto, Steele presents a finely honed story which leaves us not with a plot, but with a person and a sharp sense of that person's dilemma.

Lisa Steele's most recent work could be considered part of the vanguard of the "new narrative" in video art. In fact, the case is more complex. Essentially, she puts her acute capacity for observation to work. In **The Damages**, Steele spans 15 years of a woman's life through a series of tableaux which illustrate the way in which that woman has been socially defined. In watching the tape and being privy to this social training, we as an audience are that which defines her — by observing her. When, in the last sequence, Steele's character reacts to a tragedy, we are observing, on some level, a monster we have created, and yet, ironically, to whom we have a keen resemblance. We will not be let off our responsibility.

Though no farther from the bone she exposes constantly, Steele's earlier work is more recognizably "personal." Her preoccupation with the tightening of social models and the way in which women are "done to" is a constant in the work, which spans eight years. **Birthday Suit: Scars and Defect** is a catalogue of scars which were "done to her" through her life. She exposes them to us blandly, chronologically, showing up the events in her life as things over which she had no control.

In her "Waiting For Lancelot" series, **Domestication** is one of the most edifying chapters. In one scene we see a cat being fed, playing, being caressed. Clive Robertson notes: "This is not a home movie. The cat moves in and out of the frame in much the same way as Steele does in other scenes. The cat is a stand-in. Steele does not want to show herself domesticated. She lets her cat do the dirty work for her. The cat becomes a diary of the perversity of domestication."

MF□

Lisa Steele and Steven Davey in Steele's **The Damages**: limited definitions as social "necessity."



continued from page 30

seen as distinct and unrelated events, performance has increasingly been used as a medium for examining the paradoxes of daily life and revealing the structure of human relationships. Performance works often display strong insights into the roles we inhabit from day to day, of the definitions we tend to apply, usually unconsciously, in work, in social situations, in love, in sex. Social protest, the gay movement, feminism, the study of communication patterns and social signals, the growing awareness of technology as a frame that focuses and limits our perceptions of the world — all have contributed to performance as an art form.

In the same way that performance and video break with art history, these two media break also with the connections that theatre and television have had to a literary base. TV and theatre are usually used to communicate literature — stories arranged according to conventions of plot, character development and dramatic tension. The new media tend to drop these conventions and look for new ways to get a message across. They have allied themselves with social concerns and with the exploration of social relations, and this is their content. Like much art, performance and video present abstractions of daily life to prove (or attempt to prove) universal points. But rather than compacting issues into a story and filtering them through a literary sieve, the artist and audience become aware of their lives and patterns through their removed observation of socially familiar images.

Part of the attraction of performance and video is their built-in "democracy." They are art forms set outside the familiar structures of the established art world. Not being as eminently purchasable as a painting, they bypass museums and galleries to speak directly to the audience about issues that affect both their lives and that of the artist. can be effective in situations where social concerns have often been taboo, and can bring together what has always been seen as the motivation for art — the artist's perceptions of his/her world — and the art itself. "Performance," says Chantel Pontbriand in the book, *Performance by Artists*, "is associated with ritual, with technology, with being as much as with doing, with the process more than the finished product. It unwinds in time, seeks out the ephemeral, captures life in a desperate effort to search in a different way for something to which the silent works of the museum no longer reply."

Sexuality is perhaps the most central part of our social roles and patterns of interrelationship. It is also one of the major concerns of performance and video artists.

When Marina Abramovic and her performance partner, Ulay, stand facing each other naked in a narrow doorway at the staid Galleria Comunale d'Arte Moderna in Bologna, Italy, they force the public to pass between them. The "audience" must decide which of the bodies to face, and are thus made to confront their own sexuality in the tension of choosing to contact her body or his. The "aktion" (the European word for performance) is political on the fundamental level that politics is implicit in questions of sex and sexuality.

In his videotape, *Modern Love*, Colin

Campbell confronts the notion that stereotyping and ghettoizing people by sex roles makes differences easier to cope with. He slots men and women into the wrong pigeonholes, presenting an ingenuous and mutable set of social possibilities. Campbell himself plays Robin, a modern "punkette," and reversed roles and cross-dressing run as a constant thread through the tape. Campbell has his characters perform as something they aren't or can't be; they become caricatures of ideal social models, exposing the ambiguities of the external, superficial clues by which we make our judgments. The inversion of roles



Ulay and Marina Abramovic: tense choices

creates a searing burlesque of our restricted view of one another.

The performances of the Toronto group, the Clichettes, are similarly extreme personifications of roles. Four "girl singers" in the period costume of the inhibited early Sixties, they lip-synch to popular songs of the time whose lyrics still ring eerily true: "Don't tell me what to do, don't tell me what to say, and when I go out with you, don't put me on display." *You Don't Own Me* is the tune, and its references to the static "part" women are forced to play are clear and poignant.

The international interest and acceptance of the new media as art forms, indicated by the choice of video and performance artists to represent Canada in Venice and Paris, means a switch in emphasis from the decorative to the effective. The integration of art and society has long been abstract. With video and performance it becomes an actuality.

Through them, the compassionate and intelligent examination of issues which affect us all — issues of politics, of sexuality, of social interaction — can come to the forefront for artists and their public. □

Martha Fleming is the Video Director of Art Metropole in Toronto, and a freelance journalist on the Editorial Board of FUSE magazine.

Douglas Durand is a freelance writer and a performance artist.

A list of resources on video and performance art was prepared for this article, but proved too large to include. If you would like a copy of the list, which includes galleries, artists' spaces and bookstores where information is available in Halifax, Montreal, Ottawa, Kingston, Toronto, Winnipeg, Calgary and Vancouver, please send a stamped, self-addressed envelope to TBP, Box 7289, Station A, Toronto, ON M5W 1X9.

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EASTMAN

A MAN'S PLACE IS...



A *Man's Place* is a study of changes in what the author calls the "masculine mystique." It examines how the creation of "separate spheres" of activity for men and women has influenced American men's self-identity throughout the nineteenth and twentieth centuries. This is an important question. Implicit in it is the recognition that masculinity is a cultural experience: not merely a fact of biological difference, but a socially defined difference which has been expressed in different ways in different societies. Obviously, the cultural creation of gender is a central aspect of gay history. The regulation of same-sex behaviour has always been based upon definitions of what is "properly" male and female. And much of gay men's struggle to develop an identity and consciousness of themselves has involved a questioning of these definitions. Indeed, masculinity remains a primary issue for gay men even though it usually lies below the surface of everyday events. The current debate over S&M and the leather subculture, for ex-

ample, is riddled with unspoken assumptions about what it means (or "should" mean) to "be" a man.

Despite the constant presence of gender in our lives, our understanding of masculinity is not very sophisticated. In discussing change we often simply invert the role into a more "feminine" model. Our use of terms like "macho" has become so inclusive that they no longer signify much of anything. An historical analysis of masculinity should thus be a welcome addition to our understanding of gay male identity and culture.

Unfortunately, *A Man's Place* treats the problem of masculinity so narrowly that readers will find in it little more than an historical embellishment of the superficial analysis that has characterized the men's movement. (Dubbert clearly locates his work within that movement.) First, it focuses on "sex role" rather than gender. It looks at the surface features of male behaviour — toughness, competitiveness, insensitivity born out of fear of vulnerability — and ignores more substantial issues like the transmission of gender identity and the psychodynamics of power. Second, the book examines masculinity strictly from the perspective of men's relations with

women and fails to direct any serious attention to men's relations with men. Even when Dubbert talks about exclusively male activities, he is primarily concerned with their impact on men's attitudes toward women rather than on what happens to men's interactions with one another. This problem is related to the book's third shortcoming, its extreme heterocentrism. Dubbert admits his exclusion of gay men, but he does not seem to realize that this exclusion also affects his treatment of straight men. Although there are numerous references to "effeminacy" in the book, these are never connected to the way in which a fear of "homosexuality" becomes part of the inculcation of masculine norms in all men.

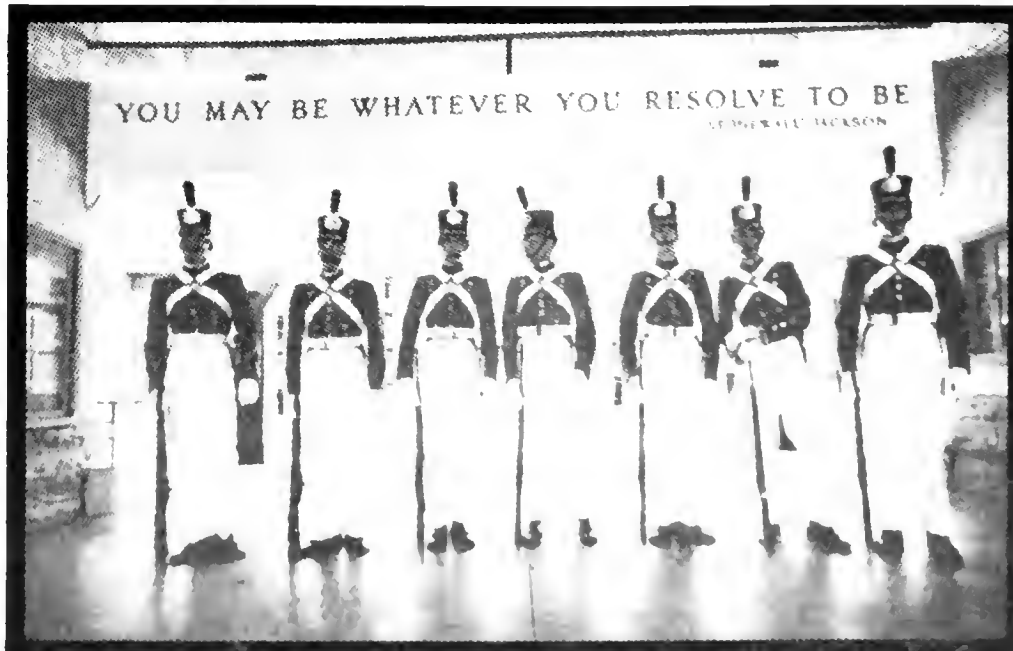
Finally, the book ignores the difference between the public and private aspects of men's lives, between how men were supposed to behave and how they actually did behave. Most of the book deals (as Dubbert again admits) with the writings of white, urban, Anglo-Saxon, heterosexual, upper- and middle-class men. While this ideology of masculinity is important for understanding the standard of male behaviour, it tells us little about how men responded to that model. This problem

is partly related to the book's focus on sex role, which emphasizes social norms over actual, lived experience. But Dubbert also ignores evidence of middle-class attacks upon male privilege. From this book, one would never know that one-third of the participants in the Seneca Falls Convention in 1848 — the first women's rights convention in American history — were men.

The most interesting part of this book, for gay men, deals with the late nineteenth- and early twentieth-century crisis in men's identity. Dubbert's account of this crisis is one-sided. He focuses on men's perception of a threat to their identity caused by feminist demands for entry into the public (male) sphere of work and politics. He downplays an equally important cause — changes which occurred in men's work as industry began to develop its modern corporate form. He connects this to a reaction against excessive mothering (which he sees as a product of the separation of spheres), but the contemporary evidence he seems to accept at

A Man's Place: Masculinity in Transition by Joe I Dubbert. Prentice-Hall, 1979. Paper, \$7.50 US.

...on the rink? at the sink? in a drill? Photos by George Bennet from *Real Men* (Doubleday, 1980, \$8.95)



face value seems more a projection of blame than a description of actual situations. After all, this problem of excessively influential mothers wasn't a "problem" until women demanded activity outside the home. Moreover, men like Teddy Roosevelt who claimed to have a strong father were just as misogynist in their attacks upon feminists as men who claimed to have been "emasculated" by a mother.

In any case, one resolution to this crisis was the development of a public male recreational culture, which existed outside the workplace and glorified pre-corporate, pre-factory kinds of work: scouts, soldiers, athletes, cowboys and casual labourers (today's construction worker). This was the era of organized athletics, paramilitary organizations like the Boy Scouts, the cult of bodybuilding, and the hero-worship of working-class figures like John L. Sullivan. These activities were as much an alleged escape from the alienation of work as they were from the influence of women.

This public male culture was part of a redefinition of masculinity. Earlier in the nineteenth century, manhood was defined as the opposite of childishness, as the successful internalization of disciplined work habits into one's personality which made possible one's successful entry into the workforce. Now manhood was defined as the opposite of femininity, an opposite defined in terms of those tough, physical qualities associated with the strenuous camaraderie of group competition. Indeed, this public male culture was designed to socialize boys into men by removing them at an early age from "overindulgent" mothers. During this period an obsessive preoccupation with "effeminacy" emerged: it was in this period that the terms "sissy," "pussy-footer," "cold feet" and "Miss Nancy-ish" came into general usage. This turn-of-the-century culture left a legacy of boyhood institutions which continue to encourage a fear of effeminacy. The issue of effeminacy has special significance for gay men, not only because it has been a way for society to deny the critique of masculinity that we offer, but also because effeminacy is an important part of the history of gay identity. To take one example, an 1860 parody of Whitman's "Song of Myself" began: "I am the counterjumper / weak and effeminate." Counterjumpers were dry goods clerks, a job believed to be too effeminate for "real men;" they may have been one urban occupation which self-identified "homosexual" men were beginning to occupy in the nineteenth century. *A Man's Place* never raises these kinds of questions because of its heterocentrism.

Dubbert's absolute silence on homosexuality is especially surprising since he suggests, in his Epilogue, that "gay liberation (is) the ultimate challenge to the masculine image." His silence is also irritating, since it does not prevent him from labelling "ERA militants (sic) and some gay liberationists" as self-defeating extremists. Even worse, he implies that the men's movement is directed toward "heterosexual males," which I am sure will thrill the many gay men who have been instrumental in the growth of that movement. If their efforts are so "extremist" that they must be hidden and denied, then what kinds of changes in masculinity does Dubbert predict for the future? Here his vision is again circumscribed by the concept of sex role: women will enter the workforce in greater numbers, men will take on more domestic responsibilities, men will become more "sensitive" and "laid

back." These are admirable and long overdue changes — who would deny the importance of parenting for gender identity? But they do not go beyond the surface qualities of men's lives. They affect what men *do* but not necessarily who men *are*. They are, in short, moderate accommodations to feminist demands and to an economic recession which requires both husband and wife to work in order to maintain a household. These changes have yet to confront the central issues of male power and privilege. As one psychologist who has been counseling men astutely (but probably unintentionally)

phrased it: "You can still be macho and wash the dishes." *A Man's Place* borrows its organizing framework from Betty Freidan's book, *The Feminine Mystique*. But much of the political urgency of the latter work is absent from Dubbert's book. Perhaps it would have been more useful if he had also read Adrienne Rich, Nancy Chodorow and Phyllis Chesler. If nothing else, *A Man's Place* demonstrates vividly the need for gay men to offer their own analysis of masculinity, an analysis which focuses on issues of sexual identity, gender and power.

Joseph Interrante □

Black humour, blue movies

Blade Runner (a movie) by William S. Burroughs. Blue Wind Press, 1979. \$3.95 US.

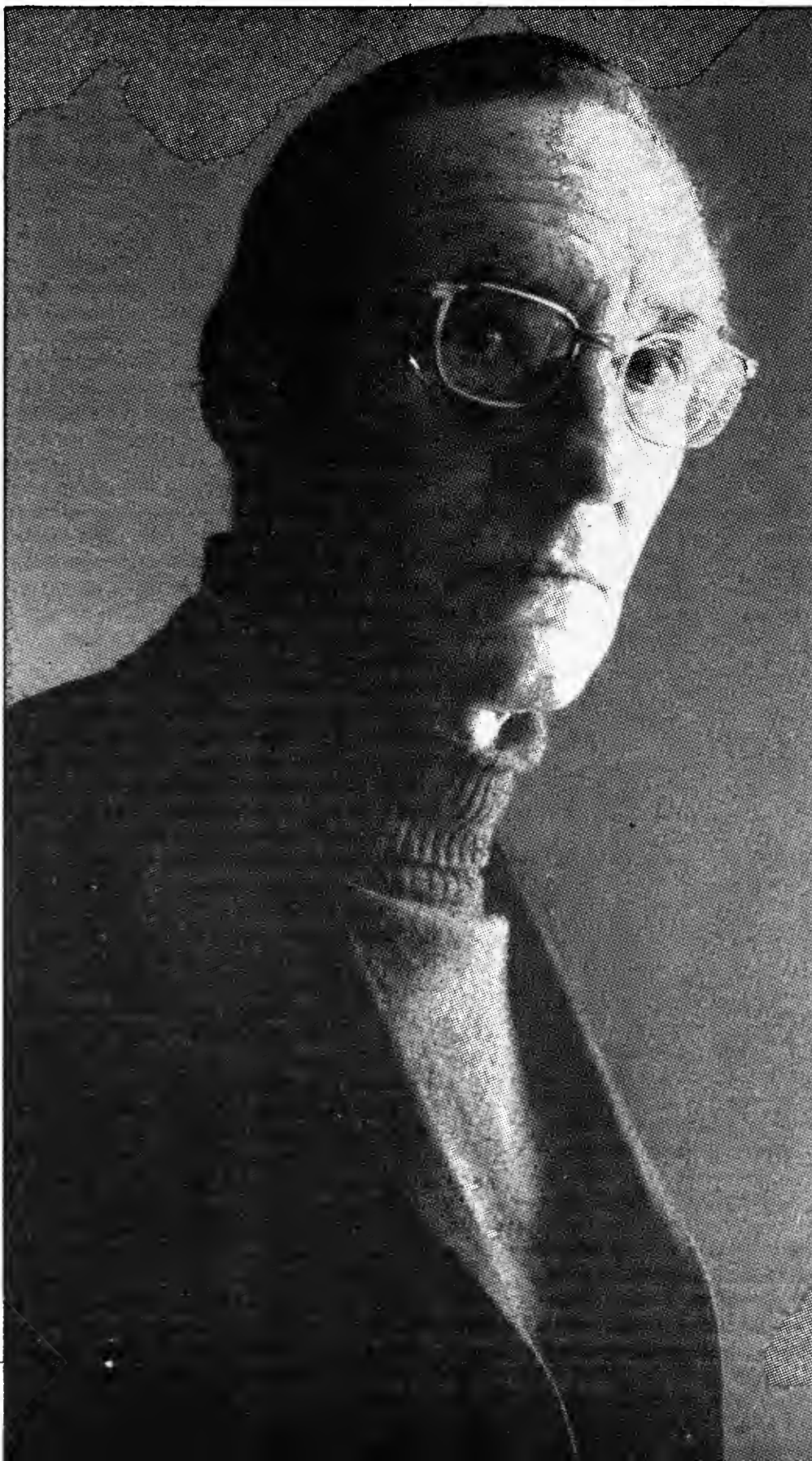
Roosevelt after Inauguration and Other Atrocities by William S. Burroughs. City Lights Books, 1979. \$2.50 US.

Through the tepid puns and prissy toilet jokes that are the ruck of gay male humour, the wild, anguished, and morbid glory of William Burroughs's comic "atrocities" cuts like a gleaming scalpel. The metaphor is apt not only to Burroughs's work generally, from *Naked Lunch* (1959) on, but particular-

ly to these short incisive books of pieces that dissect the welfare state, the royal presidency, the Briggs Amendment, fundamentalist Christianity and the (lack of) principle of leadership.

Blade Runner is in fact about scalpels, surgery, and other medical goods and practices in a US in which finally all medical care is at government expense, with only one catch — in order to get it, you've also got to get sterilized. So millions refuse treatment no matter how sick they are, leading to the growth of underground medicine. Doctors, nurses, and anaesthetists moonlight in the under-

Burroughs: the American master of the homoerotic genre



ground in defiance of the government, performing even delicate surgery in kitchens, their equipment furnished by teenaged blade runners, the links between illicit suppliers and practitioners.

This setting, the main characters, and some situations Burroughs borrows from a sci-fi thriller, *The Bladerunner* by Alan E. Nourse. But Burroughs purges the story of the sentimentality and authoritarian liberal biases of standard sci-fi and explodes the social-political implications, infusing the tale with the mordant insights of a man who as ex-junky and queer takes wry regard of both medicine and government than a physician-turned-sci-fi hack. Thus while in Nourse's novel the government actually allows clandestine medicine because "it's served a useful, necessary purpose," in Burroughs's adaptation it's allowed through sheer corruption. Which makes more sense.

Paring the typical suspense-thriller plot of the novel down to the briefest abstraction, Burroughs frees himself not only to write a complementary, more fantastic plot, but to spin off black comic variations on episode after episode, and greatly expand the "historical background" of the action.

To manage all this in less than a fifth as many words as Nourse uses, Burroughs writes "a movie," that is, he presents the text in short bursts the reader is meant to connect as a viewer connects the shots of a film into a narrative or other coherent structure. To enhance the ambience, Burroughs employs such movie narrative clichés as pictures on walls coming to life and people breaking suddenly into song. This style is a variation of the more associative "cinema" of the Penny Arcade Peep Show sections of *The Wild Boys* and an ideal means to fuse Burroughs's black comic routines with a violently active plot.

Four more, longer routines are collected in *Roosevelt after Inauguration*. The title piece, marvelously obscene and campy, is Burroughs's first routine, according to Allen Ginsberg's page 42 footnote in *The Yage Letters*, while the others are much newer. "The Whole Tamale" takes its name from the words of California state senator John "Bible" Briggs himself. Scathingly satiric, it uses choice quotations from anti-gay extremists to mount an assault on fundamentalism and concludes, curiously enough, with a tiny, half-smothered, tetchy lament for the end of the "American Dream," which seems for Burroughs to be Freedom — personal, political, and sexual.

In such pieces, with their shifts from jape to jeremiad, he resembles a rhetorical comic like Robin Tyler. He hasn't her optimism, though, and is far more brilliant and blacker. His true forebear is Mark Twain, and a Missouri drawl best suits reading these bits. In the more dramatic comedy of *Blade Runner*, Burroughs approximates a marriage of Mark Twain, the Marx Brothers, and the Marquis de Sade.

With its black humour and its satiric rhetoric, its bustle and violence, *Blade Runner* offers another Burroughs staple, homoerotic fantasy. The episode between the two blade running heroes that, halfway through the book, opens the "movie" proper, may be the most attractive sex scene Burroughs has ever written. Here at last sex is no longer used as a metaphor for, or another kind of, addiction. This is pure homoerotic writing by the American master of the genre. Beautiful, I think.

Ray Olson □

The Homecoming

The Confessions of Danny Slocum, or Gay Life in the Big City by George Whitmore. St Martin's Press, 1980. \$9.95.

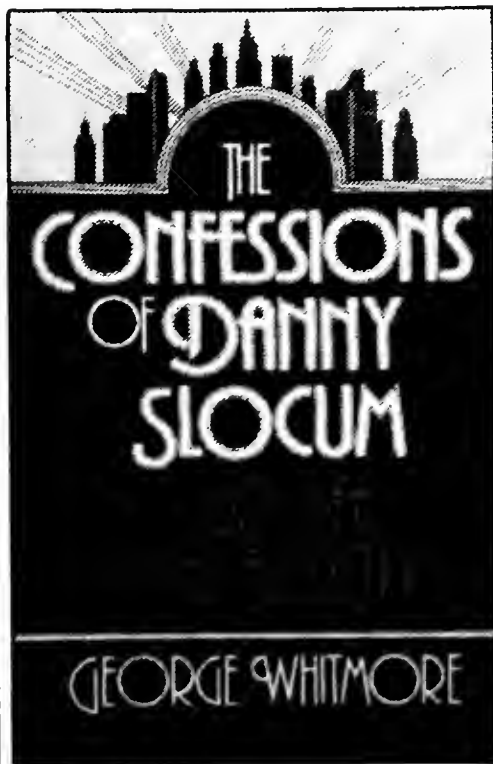
The Confessions of Danny Slocum is a gay man's 8½. Federico Fellini couldn't finish a movie, Danny Slocum can't cum. But in the event, both men realize an act of creation that is not so much the anatomy of a failure as it is the imaginative dissection of event. There's more to film than script and celluloid, and there's more to an orgasm than lust and a willing aperture. "It isn't just a matter of plumbing, this — disability," says Danny. "I've been withholding more than my cum. And I can't help myself."

Danny Slocum is the record of one man's sex therapy, and because it is that it is about family, and friends, about parties and cruising and loving one's father. It is about politics. It is even, from time to time, about that wierdly recalcitrant plumbing and the funny, sexy ways you end up using it. (Danny Slocum is the kind of man who gets booted out of the fuck trucks for singing "We Kiss in a Shadow.")

It is all very big city — all very big city American, in fact, as one of the characters points out. "Self-reliance, how to, know-how, all that." Virgil is the (of course) gay and gay-positive therapist who will even lend out his sexually adroit lover if the situation demands it. Joe ("I don't exactly like myself") is twenty-six, "not what I believe you call a troll," a clothing salesman at the local Korvettes in Massapequa, Long Island, and he can't cum either. Not, at least, when anyone else is in the immediate vicinity, and though we all know solitary masturbation is loads of fun, there is a certain social pressure occasionally to explode in someone's face. Or ass. Or whatever.

Virgil brings Danny and Joe together. They have the same problem, they are to work at it, they are to finally overcome this "fear of men. Fear of getting hurt. Fear of losing control. Fear of not performing."

And work at it they do. They take showers together. They massage each other, they talk, they go back to Virgil, they jerk each other a lot, they even go to the baths. "I have to practice putting a dildo up my ass to get fucked," says an exasperated Joe. "I have to suck a cucumber to learn how to cocksuck. I have to practice dancing in front of the mirror to see how my ass looks at the disco. If everyone had to practice as much as I do, there wouldn't be any



homosexuals."

Through it all we see gay life in the big city, and Whitmore captures it with vivid, accurate strokes: Fire Island is like "The Raft of the Medusa." Entering a gay bar in winter is "to be buffeted on all sides by flight-jacketed men — like being half-smothered by soft leather cushions...." Yet for all that, there is less of the claustrophobic quality that disfigures so many gay novels; that made *Dancer from the Dance* such a stifling exercise. Danny has parents, he goes home, there is the tedious reality of postering with his "political friend," Harvey Milk gets shot in San Francisco. Things happen "out there." The scenes at home with his dying father and his desperately garrulous mother are among the most telling in the book. Danny doesn't "perform" very well there either. "Perhaps not cumming," he says earlier, "is an elaborate means of making sure we stay isolated."

Danny Slocum is a confession, and it doesn't entirely avoid bathos, or a disproportionate obsession with the minutiae of analysis: certain of Dr Virgil's little exercises might better have been left undescribed. But mostly it is a gently ironic, sexy, funny first novel by someone who has discovered that cumming is actually rather more than ejaculating.

It was because Fellini was struggling with artistic sterility that we got, in 8½, some glimpses of the complexity of cinematic creation. It is because Danny Slocum couldn't cum that we are afforded the opportunity to follow the thread of our sexuality out of the bedroom, out of the baths, into the interstices of our family history, and the still uncertain territory we have won for our everyday lives.

Gerald Hannon □

A culture of colour

Just Above My Head by James Baldwin. Dial Press (Beaverbooks in Canada), 1979. \$15.95.

Spirited, sensitive, intelligent straight men are hard to find, in fiction as in real life. Hall Montana, the narrator of *Just Above My Head*, is such a man, his creation just one of many new reasons to sit up in wonder at the enormous talents of James Baldwin, who has been writing excellent fiction about gay men for 25 years.

Montana's story is prompted by the death ("His lungs haemorrhaged") of his brother "The Soul Emperor, Mr Arthur Montana!" although two years pass before he is able, through his grief, to tell it. Except grief is not quite the word: the past comes back to Hall with such vengeful clarity that he can only be suffering life itself.

Hall is the perfect Baldwin protagonist, a self-conscious, thinking man weathering great passions of race, sex and family. Baldwin is one of very few serious writers daring to spread the complications of late 20th century life on a wide, inclusive canvas; he ignores safely academic, tightly-focused ironies in favour of a romantic, passionately *attached* style. The form he chooses, the family saga, has been much debased by the publishing industry, but his brooding, occasionally melodramatic stories of black New York, like Thomas Hardy's Wessex novels, tower above the genre. He has so much story to tell! If his characters sometimes seem to swell into archetypes, they always remain rooted in their almost too-painful, too-specific lives.

Imagine an America booming out of

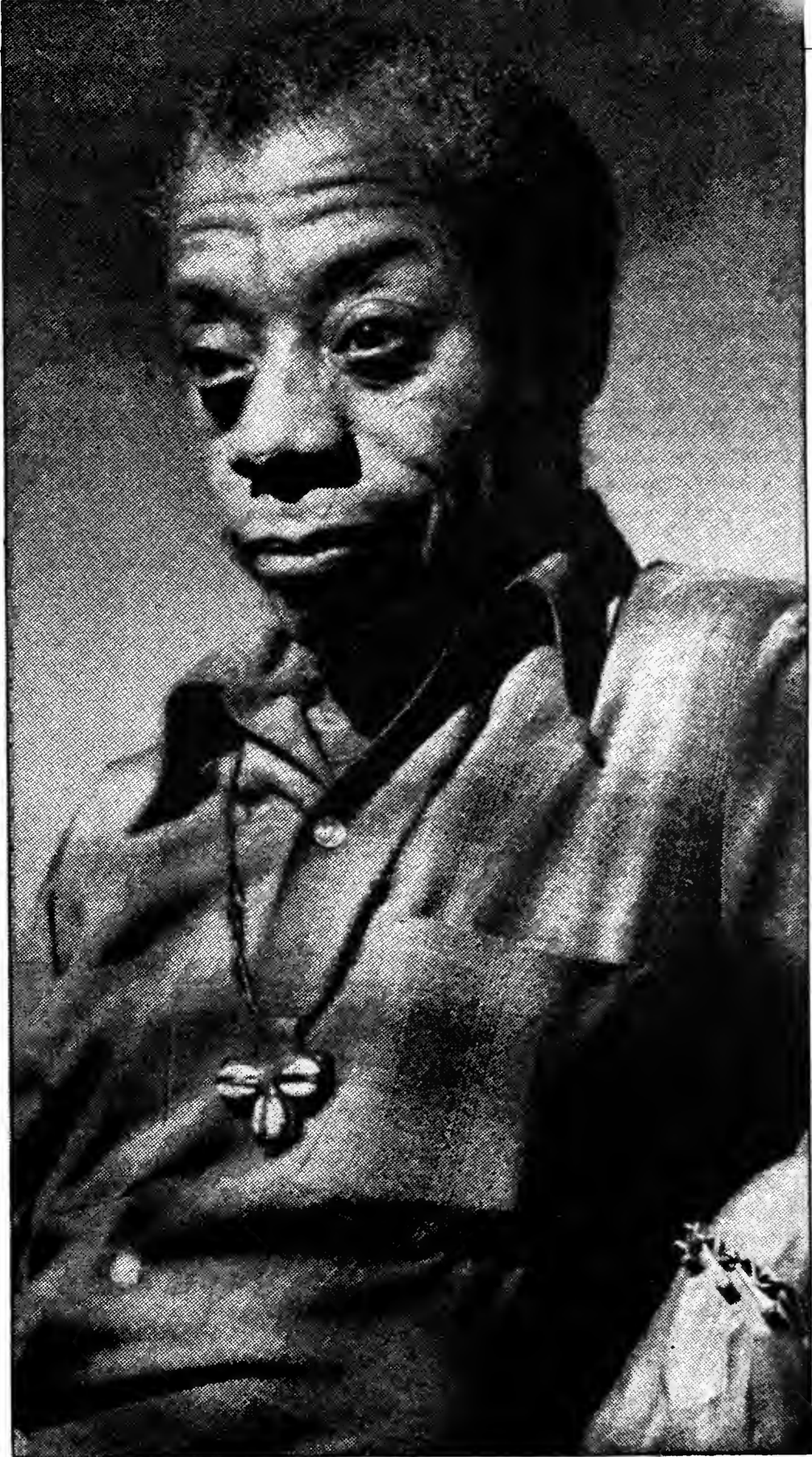


photo: Henry Grossman

Baldwin: writing brooding family sagas of black New York

the Korean War, "integration" barely begun even in the north, chance throwing black men alternately into heroin addiction and advertising agencies. Imagine a South where dogs and hoses have yet to make the front page, where fear and quiet murder are still adequate weapons. And a concept of "church" so radically different from what we know, vivid with gospel music that shouts of personal and political liberation: Jesus as a metaphor instead of a tyrant.

Within this tumultuous context, Hall Montana recalls growing up with his family in New York City, and their connection with the Miller family, especially the daughter, Sister Julia the child evangelist, and her younger brother Jimmy. In almost 600 pages, there is too much plot to summarize neatly: the questions raised in Julia's life alone would keep a sociologist busy for years, important questions about sex and family and black culture, to which Baldwin doesn't pretend to have the answers. He spares us no pain.

We know from the start of Hall's reminiscence that Jimmy will become Arthur's lover, but the two don't actually connect until near the end of the book. A nice trick of fiction that establishes a small tension, against which two of Arthur's earlier affairs are very

gracefully and movingly told. But the shadow of his death falls across all of Arthur's loves, the way Hall tells them. The one important flaw in the book is that neither Hall nor his readers can know what makes Arthur, although happy in love with Jimmy, still troubled by his gayness; unable to love himself as well as others love him. For while this unhappiness doesn't *actually* kill him, it *seems* to, seems part and parcel of the darkness and terror just above all our heads.

Baldwin still writes some of the best sex scenes ever, and, gay or straight, the sex in this novel is long, slow, luscious, and journeying: it's very *loving* sex, perhaps not to current tastes that are geared to the eroticism of quick cuts and the sight of blood.

"The room was bright and black, black, and bright with black people, as jagged and precise as lightning." Bars can of course be bright with gay people too, and prompt a similar observation. But Baldwin doesn't talk about gay culture, he fits his gay characters into the culture of their colour. I can't quarrel with what he has chosen to emphasize, it's a gripping, truth-filled tale. But maybe one day he will take just one gay black man, and tell all of his story: so much of it has never been told.

Gordon Montador



Julia Stanley and Susan Wolfe: challenging myths about homosexuality

Lesbian oral culture

The Coming Out Stories, edited by Julia Penelope Stanley and Susan J Wolfe. Persephone Press (Watertown, MA) 1980. \$8.50.

The coming out story may well be the most innovative form of oral culture since the fairy tale. It's a lively, conversational, and highly 'moral' genre: hero/ine leaves the comfort and dullness of the patriarchal home, struggles in the world, and reaches enlightenment after many trials and tribulations. Sigh. Love, sex, politics, family tragedies, travel and adventure are all there — the basic ingredients for a new, highly marketable, cultural commodity. Gay people everywhere can listen to story after story of true love and individual strength emerging triumphant from the battle with the forces of heterosexist evil, and feel truly edified.

Fortunately, the coming out story has one characteristic that saves it from being a potential opium of the gay masses, namely that the protagonist continues to struggle even after "coming out," even after the happiest of endings: and thus the audience is not lulled to sleep but rather moved to criticize and politicize. The gay coming out story can never provide any certainty about happy endings. While giving us a sense of commonality and of belonging, coming out stories are also painful for us to hear because they force us to relive and reinterpret our experiences. There is catharsis and maybe even resolution, but never escapism.

After reading this anthology, I felt warm and fuzzy but also dismayed and angry; angry at a culture which, although claiming to be sexually enlightened and post-Victorian, has kept so many otherwise intelligent women in complete ignorance, not only of their lesbianism but of their very physiology. The virtuous maiden enduring suffering had no idea that she could make her body feel happy, much less of how she could find someone to do it with, and this ignorance makes her suffering (unlike that of traditional maidens, who knew well what the ultimate carrot was) a veritable hell. The resolution and the moral of the story emerge only in retrospect.

Stanley and Wolfe's anthology does not only give us a ringing denunciation of patriarchy; it also challenges our own myths about homosexuality. Some of the stories fit neatly into categories of linear sexual development (from innocent virginity to radiant lesbianism, or from rotten heterosexuality to equally

radiant, though somewhat tainted, lesbianism) — but most of the stories are surprisingly frank about "deviant" coming out patterns. Lesbianism does not always develop like some sort of plant struggling for light.

In particular, many women tell us about intimate relationships with men (who often were, or later turned out to be, gay), and some go even further in questioning the ideal of pure lesbianism. Joanna Russ, for example, writes:

There is immense social pressure in our culture to imagine a Lesbian as someone who never under any circumstances feels any attraction to any man, in fantasy or otherwise. The popular model of homosexuality is simply the heterosexual institution reversed; since heterosexuality is (supposedly) exclusive, so must homosexuality be. It is this assumption, I think, that lies behind arguments about what a 'real Lesbian' is.... This idea of what a Lesbian is is a wonderful way of preventing anyone from ever becoming one; and when we adopt it, we're simply doing the culture's dirty work for it.

Edward the dyke; Parker the poet

The Work of a Common Woman: The Collected Poetry of Judy Grahn, 1964-1977 by Judy Grahn. Diana Press, 1978. \$8.75.

Movement in Black: The Collected Poetry of Pat Parker, 1961-1978 by Pat Parker. Diana Press, 1978. \$8.75.

"The Psychoanalysis of Edward the Dyke" is the first poem I can remember hearing that made me realize that there is such a thing as lesbian-feminist poetry. I heard it before I read it, in fact, which is the best introduction to a poem. It made me realize that lesbian-feminist writing starts from a different premise than other poetry; that it must be both political and personal. Then came "A History of Lesbianism," which has become equally familiar, repeated as often at meetings of women. Both these poems are found in the first section of *The Work of a Common Woman*, the section which spans the years from 1964 to 1970. Judy Grahn's poetry has developed a great deal since these early poems appeared, but Edward the Dyke has become as real a figure to most lesbians as any other character in literature.

The four sections that comprise the rest of the book are evidence of the depth and range that have evolved in Judy Grahn's poetry. In "The Common Woman" section (1969) the poems celebrate the heroism and tragedy in the

lives of ordinary women, from a brassy waitress to a slick and successful career woman. In "She Who" (1971-1972) the poems extol the strength and resilience of women, and surely no one can resist the force of lines like:

Given our myths about ourselves, it takes real courage for a lesbian to say that in print, and I suspect that Joanna Russ's words will not go unheard. A related theme that emerges from the stories taken as a whole is the destructive effects that our supposedly holy "role models" have had on women who were struggling with coming-out questions. For every woman who read *The Well of Loneliness* and said "aha!" there were ten who tossed the book aside and decided to give heterosexuality another chance. Many of the women tell us of going to the public library and surreptitiously getting books on sexual deviance only to stare in disbelief at descriptions of lesbian "behaviour." And many other women took one quick look into the depths of a lesbian bar and felt much more alienated from the butches and femmes there than they had ever felt at a high school dance. Concluding, "if this is a lesbian, then I'm not it," many self-aware women spent years, sometimes decades, in romantic and usually unrequited relationships with usually straight women. Generally speaking, it was only the advent of the women's movement and of a lesbian community that allowed these women to recognize themselves as women in general and lesbians in particular.

Individually, many of the stories presented here could be criticized from a "literary" standpoint: badly written, poorly structured, etc. But I was enchanted by these almost untouched confessions: to paraphrase Goethe, where the green of life grows, let the grey of theory stand aside.

The Coming Out Stories is a book to be felt and thought about, not just read. It does away with both the cynicism of "but don't lesbian couples have the same problems?" and with the naive chauvinism of seeing lesbians as a superior race. The myth that all lesbians look alike was shattered a while back; let us now destroy the myth that all lesbians feel alike.

Mariana Valverde□

work in the collection. A long, narrative poem about a highway traffic accident and its aftermath, it becomes an exploration of power and oppression. Finally, the poems in "Confrontations with the Devil in the form of Love" (1977-) are open-ended fragments and reflections on the nature of love.

Judy Grahn uses the notion of the "common woman" throughout her poems to transcend the values of status, achievement, and elitism in traditional sexist poetry:

how clear, an unemployed queer woman makes no witness at all, nobody at all was there for those two questions: what does she do, and who is she married to?

These are working-class poems of the best sort, marked with a consciousness of class, power and oppression, but with feminist values, and with personal passion and conviction.

Pat Parker's *Movement in Black* is a collection of her poetry spanning the years from 1961 through 1978. The themes and concerns of the poems span a much longer time as the poet groups



Pat Parker: liberation poems

the poems into sections entitled "Married," "Liberation Fronts," "Being Gay," and "Love Poems." Liberation and the dream of liberation are recurring quests in the poems, liberation from oppression as a woman, as a Black, and as a lesbian:

I've placed this body placed this mind in lots of dreams - ...

now I'm tired - now you listen! i have a dream too. it's a simple dream.

The poems fall into a long tradition of Black poetry and lesbian poetry, but are clearly marked with the maturity and wit of Pat Parker's individual style.

The reciprocal influences and resonances between Pat Parker's poetry and Judy Grahn's are easily felt. Both of these books are welcome collections, representing classics of lesbian-feminist poetry.

Jean Kowalewski□

The Work of a Common Woman has recently been published by St Martins Press. The price is \$8.95.

Our contributors

Chris Bearchell is celebrating the first anniversary of her move from the Girl Guides to Pinktype... Gerald Hannon is on holiday in the Burgundy... Smea Holzberg is the recipient of the Most International Dorreen Award for 1979... Joseph Interrante is a member of the Boston Area Lesbian and Gay History Project... Jean Kowalewski is a librarian in East York... Stephen MacDonald is a freelance librarian in Toronto... Gordon Montador is trying to write fiction in Los Angeles, but the sun keeps getting in his eyes... Ray Olson is a health care worker in St Paul... Mariana Valverde has buried herself in the British Museum for six weeks.



Grahn: celebrating working class women

FILM

Soap suds

Nijinsky, directed by Herbert Ross. Paramount, 1980.

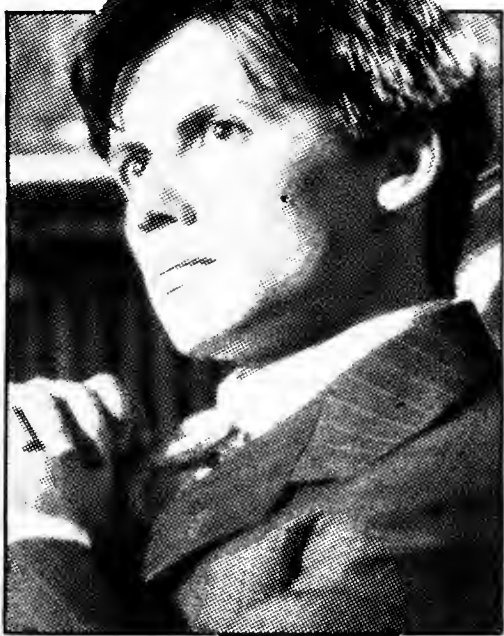
What is it about *Nijinsky* that makes it an altogether disappointing film? Is it the melodramatic plot? The mediocre acting? The bad direction? The absence of dancing in a film we were led to believe was about the greatest dancer in the world's greatest ballet company? Or all of the above?

The plot centres around Nijinsky's love affair and professional relationship with Sergei Diaghilev, the founding director of the Ballet Russe, and his pursuit by Romola de Pulskey to the ends of the earth until finally they marry in Buenos Aires. No attention is paid to his development as a dancer: when the film starts, he is already recognized as the genius star of the Ballet Russe. Attention is paid to his attempts at choreography, which were apparently not well received by his audiences — and judging from the film version I can see why. But even that nominal nod in the direction of dance is only incidental to the soap opera love story that the director and writer seem determined to present. The result is grade-B trash.

George de la Peña as Nijinsky, and Leslie Browne as de Pulskey can no doubt dance, but de la Peña's acting is confined mostly to heavy emoting while Browne pouts a lot. Well at least he is sort of cute, and she is... well... she pouts a lot. As for Alan Bates — well, shame on him. I'm sure he must have had some reason for taking on the part, but as Diaghilev he offers no depth.

About the only redeeming factor in the film is the out-and-out acceptance of the relationship between Nijinsky and Diaghilev — no questions, no sensationalism, no "tolerance" and certainly no brushing under the carpet — alas, all the elements that should have been in a better film and perhaps a completely different story. At a time when films like *Cruising* are loudly and malevolently distorting our image to the straight world, it is a shame that this quiet and unsensationalized support of homosexuality has been lost in a sea of soap suds.

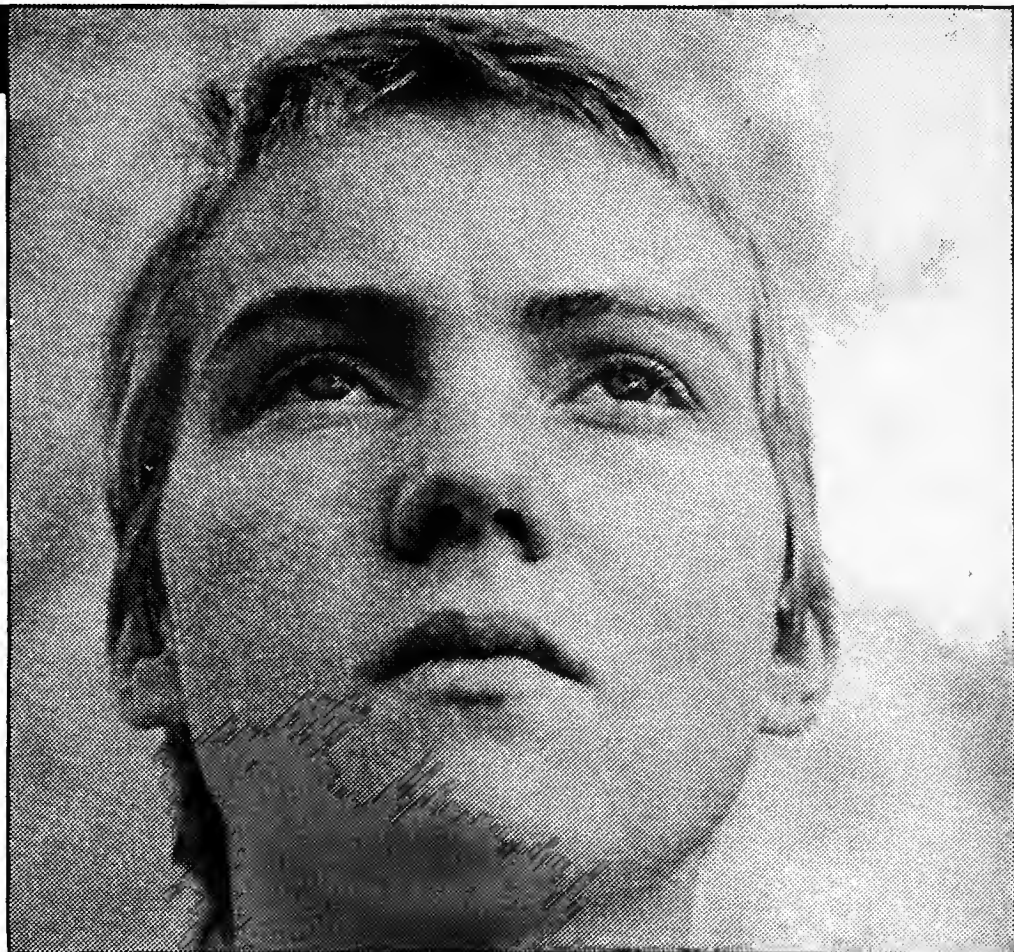
Smee Holzberg □



De la Peña as Nijinsky: sort of cute

concern about the degradation of women as practised by contemporary, establishment film; and the need to assert ourselves against that exploitation.

The entries themselves ranged from 2 1/2 minute Super 8 to 90 minute 16mm films; their budgets fell somewhere between \$50,000 and \$10. The filmmakers employed techniques both traditional (such as Anne Wheeler's documentary *Augusta*) and experimental (such as Nancy Nicol's Untitled double projection). Films had been produced in black and white and colour and with and without sound. Some dealt with apparently 'safe' material — *Queen's Women* was an attempt by women students at



Marcie Cannon in Marg Moores' *Changing Colours*

Queen's University to uncover the lives of their foremothers — others ventured into more daring territory — *Larking*, by Lorraine Segatto, explored lesbian sexuality.

Many of women's experiences, struggles, and visions have found their way onto celluloid. Experiences like *It's Not an Illness*, by Claire Prieto; *Le Viol*, by Jacqueline Geering; *Speakbody*, by Kay

Armatage. Struggles like *Remembrance Day*, by Judith Quinlan; *Shutdown*, by Laura Sky; and *Arising '79*, by Almerinda Travassos. Visions like *Anastasia Oh Mon Cherie*, by Paule Bailargeon; *Ironing*, by Lynne Conroy; and *Changing Colours* and *Labrys Rising*, by Margaret Moores. All will stay with me for a long time to come.

Chris Bearechell □

ESTHETERA

•Marie-Claire Blais has been awarded the Governor-General's Literary Award for her novel *Le sourd dans la ville*. An English translation is presently being prepared by Lester and Orpen Dennys, Toronto.

•Canada's nationwide correspondence workshop for writers, The New Writers' Cross-Canada Workshop (Box 277, Station F, Toronto M4Y 2L7) has announced the winners of its First Annual Writing Competition. The best play award went to Jim Quixley of Toronto for his play *The Queer Masquerade*.

•The Wisconsin Clearinghouse for Alcohol and Other Drug Information has published a short pamphlet called **Lesbians, Gay Men and Their Alcohol and Other Drug Use: Resources** which annotates some of the few articles, pamphlets and films available on the subject. The pamphlet is available for 60¢ from 1954 East Washinton Ave, Madison, WI 53704 USA.

•San Francisco's American Homophilics Academy and Boston's International Homophilics Institute are jointly sponsoring the construction of an **Encyclopedia Homophilica**. For information write AHA/IHI, Box 6067, Boston MA, 02209 USA.

•The Education Exploration Center (Box 7339 Powerhorn Station, Minneapolis MN, 55407 USA), a non-profit alternative education organization, is planning to publish (Spring 1980) a collection of articles and lesson plans on gay and lesbian issues for elementary and secondary school teachers. The editors would welcome articles, suggestions or inquiries.

•Lionheart: Theatre Gay Errant Rampant is a new theatre company in Chicago. Several new dramatic and choreographic works are available for production. Contact Rick Paul.

Lionheart, Box 55, Wilmette IL, 60091 USA.

•Ann Snitow, Christine Stansell and Sharon Thompson are editing a book on the **politics of sexuality** for Monthly Review Press. They are calling for papers, illustrations, and photo essays aimed at a general readership and dealing with topics such as historical overviews that emphasize politics as a changing social form; the imagining of the sexual self by popular culture and the media; current political struggles around sexual issues, etc. A tentative outline may be had by sending a SASE to The Sarah Eisenstein Series, c/o Sharon Thompson, Box 1161, Stuyvesant Station, New York City, 10009 USA.

New titles

□ **Homosexuality and The Law** edited by Donald C Knutson, JD. Haworth Press, 1980. \$19.95 (\$9.95 in paper). First published as a special double issue of the *Journal of Homosexuality*, this collection of essays appears as Volume 1 of the monograph series *Research on Homosexuality*. The collection attempts an analysis of current legal problems, court decisions and legal issues of concern to homosexuals. The work is, of course, primarily of interest to an American audience.

Selected Writings of Alexandra Kollontai, Norton (McLeod in Canada), 1977. \$7.95 in paper. Now in a paper edition (1980) this collection presents to us a Bolshevik leader and the only woman member of Lenin's government. Kollontai comments on revolution, socialism and feminism in an articulate and readable way.

What Happened by Merle Miller. S. Martin's, 1980. \$8.00.

This novel, by the author of *On Being Different*, was first published in 1972 but received little critical attention at that time. Now we have a second chance to "relive the painful situation of being gay in America before Stonewall." The power and authority of the writing do in fact justify this representation.

□ **A Fairy Tale** by S Steinberg. Delacorte, 1980. \$8.95.

A classic love story in the grand escapist tradition combined with a very funny coming out story. Solly Steinberg wants his Aunt Sylvia to stop trying to marry him off to "a nice Jewish girl," so he gives her and Uncle Hymie a tour of his alternative lifestyle in San Francisco. Most of the comic relief comes from their shocked reactions to the characters and situations of a typical urban gay life. Resisting at first, they come around to accepting their nephew's preferences. A matchmaker to the end, Aunt Sylvia finds a nice Jewish "boy" for Solly. He's even a doctor so all ends well. A *must* (when it comes out in paper) for anyone who needs a dose of fluff in their reading diet.

The Genetic Imperative: Fact and Fiction in Sociobiology by Allan V Miller. Pink Triangle Press, 1979. \$6. In the second publication of the Canadian Gay Archives, Miller has compiled the only major bibliography on sociobiology, with almost 2,000 citations. The topic is of interest to us because of the need to debate with the right wing factions who would use the theories of sociobiology to support the status quo.

Journal of a Transsexual by Joan Leslie Feimberg. World View Publisher, 46 W 21 St. NY 10010 USA. A short, day to day journal of a New York woman in the early stages of transition.

Stephen MacDon.

A wonderful event

Feminist Film Festival. The Funnel, Toronto.

It was quite unlike any ordinary night at the movies. Toronto's first feminist film festival, April 19 and 20 at the Funnel Theatre, was what organizer Marg Moores called "a wonderful event." She and five or six other women, with the aid of grants from the Secretary of State and the Ontario Arts Council, were not only able to provide access to a fine and varied collection of women's films, they were able to provide a festival that was very much geared to filmmakers and film making.

The organizers were able to waive entry fees and are hoping to be able to pay contributors. The festival did not judge films or rank them in scheduling. Workshops and coffeebreaks were scheduled throughout. Dialogue flourished, though it tended to stray into recitation at times. Recurring themes in the discussions were: scepticism about funding institutions and institution-funded films;

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Monitor

by Michael Lynch

CBS Power, CBC Politics

Stephen Lewis was gripped as he sat before his television screen on Saturday night, April 26. In a near-hypnotic trance, suspended somewhere between curiosity and shock, he watched the prime-time CBS show "Gay Power, Gay Politics." By the end of the hour he was sickened by it. Days later, he reported, "the sense of revulsion has not yet abated."

Lewis is the past head of the Ontario NDP, the only major party in the province to endorse even limited gay rights. Presumably, Lewis is a sophisticated media-watcher. He is now a media-man himself, a commentator for both CKEY-Radio and CITY-TV. He described his sickening revulsion at the "horribly menacing" gay vote in San Francisco to a radio audience during one of his regular CKEY commentaries. Lewis must have followed the battle between Toronto's Chinese community and CTV during the past few months, in the wake of a W5 documentary which did for Chinese-Canadians what CBS did for gay San Franciscans. Lewis's head would have had to be buried in sand, or the *Sun*, not to have known of CTV's initial insistence that their programme wasn't racist, or the strength of the Chinese community's case that it was, or the total admission of racism that was finally extracted from CTV's management.

Stephen Lewis must know how to mistrust the electronic media when they do "documentaries." And yet he swallowed the CBS portrait of San Francisco without so much as a hiccup.

He wasn't alone. My lover overheard a liberal express a similar revulsion, adding, "I used to be tolerant of gays, but now this has to be stopped." And I have heard several gay men say that, yes, the programme was slanted, but clearly gays in San Francisco are going too far.

In case you haven't heard, the CBS special portrayed a San Francisco in the heinous grip of gay male voters who are: forcing Mayor Dianne Feinstein to recant her honest moral reservations about gay life; making her kiss drag queens in order to be re-elected; taking over parks and playgrounds in order to have sex there, and right in front of innocent children too; killing each other in S&M encounters; rioting and destroying public property; propagandizing for the gay life in the school system; threatening the life of any honest citizen brave enough to speak out against gays.

Furthermore, many American municipalities are threatened by similar spectres as gays organize politically and exercise their franchise and economic power.

The show was a masterpiece. I too watched it with growing revulsion, but my revulsion was at its skillful distortion and manipulations. CBS was delivering a well-crafted sermon with one lesson: wake up America, or gay voters will terrorize your city too. The media technique was like nothing so much as those in the Red Menace films I was shown in grade school, in the American South, during the cold-war 1950's.

The need to learn to analyze these techniques is enormous. One Toronto

group is seeking a tape of the show in order to provide such an analysis. I hope that Stephen Lewis will sign up for classes, and anyone else who thought that CBS was merely "slanting" something that was basically true or factual.

The key lie — or myth, or construct, if you prefer — of the show was that of the Monolithic Menace. CBS looked at a city with a wide range of gay politics, and reduced it to a single, concerted force. Harry Britt, the gay city supervisor, was not interviewed or even mentioned. Nor were Kay Pachtner or the others who ran against Britt in the last election. Gays, the show concluded, now have power, and must decide what to do with it; yet it gave no indication of the recent Pachtner-Britt debates on just that subject.

Dykes were also excluded from the screen: they would surely shake the monolith. So were gay children, gay parents. And when an alternative to the gay rioter was presented, in the form of a gay banker, or a gay activist, CBS reproduced them to power-mongers of the monolith: the banker seeking "demystification" programmes in the schools, and the activist inciting mob violence.

A mark of CBS sophistication was its variant of the lie of the gay as child-molester. No, we don't all rape kids, according to this show, but we do pervert them by having sex in their parks and by fighting homophobia in schools.

Another technique involved restriction of contexts. Gay political power was never put in the context of other kinds of political power, such as that held by Irish Catholics in Boston, or the Chinese in Toronto. Nor was it grounded in the history of gay powerlessness. Robert McQueen, editor of *The Advocate*, rightly pointed to another kind of context restriction when he remarked that "the entire combined annual budgets of all the gay political organizations in the world" — the ones who so threaten the het majority — "probably do not equal the cost of producing and airing this one vile program."

Why did CBS produce this show? I am looking for an answer, and would welcome your suggestions. Watching Dan Rather read the CBS news the same week, I was struck that his flag-waving nationalism led him to portray Iranians holding American hostages in much the same fashion that the show depicted gays holding Mayor Dianne Feinstein hostage. An accident?

And what did CBS tell the gays like activist Cleve Jones it was doing in order to enlist their cooperation?

The CBC here in Toronto is preparing its own major documentary on gays. Some of those now cooperating with director Rose Kastner are enthusiastic about her intentions; others have quit, repelled by her manipulative skills. Two interviews I have set up with Kastner, to enquire into the CBC's intention, have been cancelled. I will try again. But the moral must be clear: cooperate with these people, or watch their little screens with extreme caution. They can present anything they want as a fact, and succeed in convincing a Stephen Lewis by it. □

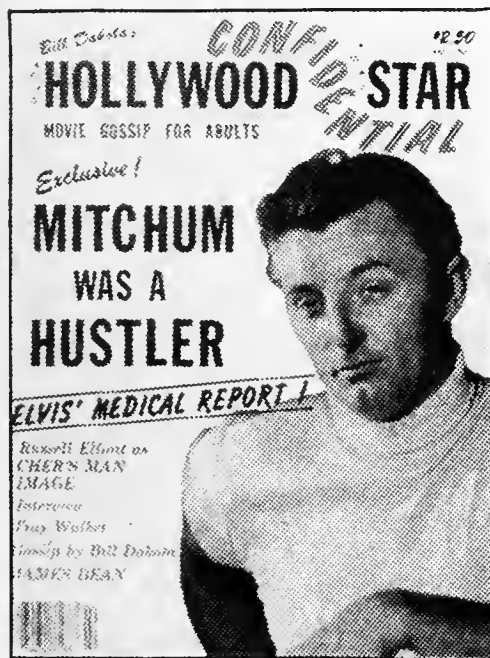
The Ivory Tunnel

Gay Small Press by Ian Young

Secrets of the Stars

Occasionally when I am at the newsstand buying my high-class reading material like *The New York Review of Books* or *Tiger Beat's Pin-Up Boys*, my eyes have perused the front covers of the Hollywood gossip rags. A depressing spectacle — the sensationalistic cover blurbs leading to bland, nothing stories inside, the press-agent-manufactured "romances" between actors you know are gay and (sometimes lesbian) actresses. For years I've wished for a real gossip mag — I mean one that tells me what I want to know — or encouragingly confirms what I have already figured out. Well, it's here!

Bill Dakota's *Hollywood Star* has features like "Elvis Was Bisexual: Nick Adams Was His Lover," and a piece on



Robert Mitchum's early career as a hustler (one of his tricks was the venerable Clifton Webb). There are articles on as varied a roster of folks as James Dean (with some very good, seldom seen photos), Charles Manson (if you care), Rona Barrett (not flattering, this one!) and Troy Walker (for all you eager Troy Walker fans!).

There are lists of stars' real names, and lists of who's circumcized and who isn't; info on who made porno movies (Chuck Connors, Sylvester Stallone...). Every issue is stuffed with intriguing tidbits, many but not all of them salacious. One of my favourites is the information — in a throw-away answer to a reader's letter — that Burt Reynolds is living with stuntman-producer Hal Needham (they bought a house together). Hmm. Could the rumour that he wants to take over Richard Gere's part in *Bent* be true?

The mag is strongly gay-oriented, with many photos of attractive young male actors, and old pics — some nude — of well-known names. And for the incorrigibly morbid, there are copies of Elvis's and Sal Mineo's autopsy reports. In all, an absolute must! A subscription is \$15 for one year. Back issues (Numbers 1 & 2) are \$2.50 each. Address is *Hollywood Star*, Box 76356, Los Angeles, CA 90076.

In 1977, libertarian journalist and activist Roger Moody was arrested by the British police and charged with indecent assault and "attempted buggery" with a 10-year-old friend. Moody relates the grim course of the case in his book

Indecent Assault (80p, Word Is Out, 5 Caledonian Road, London, England). He describes his ambivalent feelings about pleading not guilty to a crime he didn't commit but feels should not be a crime at all. The most affecting part of the book is the contrast between Moody's easy, tender, affectionate relations with his young friends and the cruel and prurient badgering of the boys by the police intent on a conviction:

Police: "Did you feel anything against you?" Lee: "His dick I suppose." Police: "Penis." Lee: "Yes." Police: "You felt his penis against you? Where against you?" Lee: "I don't know." Police: "Well, if he was holding you in his arms I expect you were on his lap, weren't you?" Lee: "Yes." Police: "So where would his penis have been?" Lee: "Against my bottom." Police: "So you are saying that Roger put his penis against your bottom?" Lee: "Yes." Police: "Did he get it in?" Lee: "No." Police: "Sure?" Lee: "Yes." Police: "Okay. That's all for now."

Moody's book is thoughtful, compassionate and angry — both a defence of the needs of young people and of man/boy erotic affection, and an indictment of a savagely anti-sexual society. Happily, the jury refused to convict him. He was then rearrested on another trumped-up charge and is suing the police for wrongful imprisonment.

On the same subject, a booklet, *Paedophilia: Some Questions and Answers*, issued by the much-persecuted British organization PIE (Box 318, London SE3 8QD, England), is sensible and reasonable. Though it seems to me that sex between men and boys is usually a very different phenomenon than sex between men and young girls, I suppose the distinctions could not be explored in a pamphlet of this length. I doubt whether such publications — whether for paedophiles or for any other "minority" — do any good, except perhaps for the morale of those involved. No amount of calm, reasonable presentation will overcome the deep fears and hatreds which will not simply evaporate at the first warm touch of statistics. Nevertheless, there are certainly those who will find the information here helpful. No price is given.

David Emerson Smith's *Queer Poet Lives* (\$4.50, ManRoot, Box 982, S San Francisco, CA 94080) is a sometimes difficult but often delightful collection, with poems about dreaming of the boys and men in the Sears-Roebuck catalogue ("Home Entertainment/Center/-Rated G"), street encounters in Wyoming, Mexico, Narragansett, a yellow finch on a red rock in woods...

Not all the poems are successful, but Smith has been willing to take the risks, and it has paid off handsomely in poems like "I'll Pay/Just Put That Poem Away", "Retired Social Servant" and the title poem, a moving love letter and lament to a beloved friend "gone East." There are some fine and lovely illustrations by Peter Gonzales, especially one of a pair of leaping dolphins, and one of the poet spray-painting PARADISE NOW on a wall. My sentiments exactly, dear David! □

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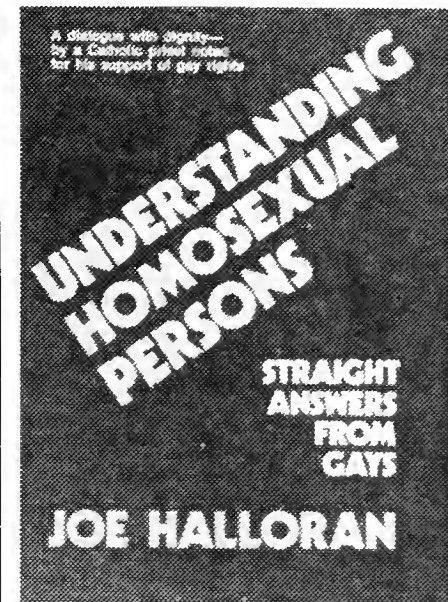
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International

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FRIENDS ↗

International

BELGIAN MALE visiting the USA and Canada in 1980 wishes to meet nice-looking males over 45, with a good body, warm, fatherly, gentle. I'm 30, 6', 150 lbs, dark hair/eyes, slim hairy body, masculine, loving and sincere. Wish to share life with someone very special. Interests include: music, reading, travels, outdoors, nature, quiet evenings at home. Am bilingual. All detailed letters with photo answered. Write: Box 427, 1000 Brussels, Belgium.

Atlantic Canada

GAY MALE, MARRIED, 31, prefer men 21 to 40. 175 lbs, 6'2", average looks, affectionate, honest, sincere, discreet. Interested in languages and music. Seeks friend for casual meetings, must be discreet. Fredericton area. Drawer B882.

British Columbia

VANCOUVER: NICE LOOKING 30-year-old passive male, 5'10", 150 lbs, brown hair and eyes, seeks Greek active between 20 and 40. Photo appreciated. Box 2730, Main Post Office, Vancouver, BC, V6B 3X2.

VANCOUVER — VERY ATTRACTIVE and sincere 22-yr-old, 5'6", dark brown hair/eyes. Varied interests. Good sense of humour. Seeking guys my age for friendship or relationship. Photo appreciated. Drawer B889.

ATTRACTIVE GUY, 33, interested in hearing from young guys planning to come to Vancouver. Also seeking possible roommate. Send description and photo. Drawer B895.

Manitoba

WHAT DOES AN INTELLIGENT and sensitive 'out' male landscape painter do to find friends who would enjoy painting trips in the country and more if the vibes were right? Drawer B883.

Montreal

SLIM, GOOD-LOOKING 28, would like to meet masculine guys for friendship, bridge, travel, camping, socializing. Include phone number in reply. Drawer B912.

Montreal-Ottawa-Toronto

MONTREAL-OTTAWA-TORONTO area. White male, late 30s, 5'7", 145 lbs, masculine, would like to correspond with or meet young man under 30, slim, passive, any race, not necessarily masculine. Please write and tell me what makes you happy. Box 519, Stn A, Ottawa, Ont.

Northern Ontario

31-YEAR-OLD GAY, North Bay-Mattawa area, likes boating, swimming, sailing, fishing, camping. Would like to meet other gays in area. Discrete responses. Drawer B887.

Ottawa/Eastern Ontario

UNIVERSITY STUDENT interested in corresponding with guys into corporal punishment experiences or fantasies. I live in Eastern Ontario but would like to hear from anywhere. Please be detailed in your reply to Drawer B863.

GAY MALE, QUIET, Pembroke area, seeking same. Slight build, into music, writing, reading. Age 31. Discretion assured. Drawer B884.

OTTAWA TRAVELLING man, well-preserved 45, seeks those interested in bondage encounters, all over Eastern Ontario and Toronto. Objective is mutual pleasure without extremes. Am ambi-dextrous and willing to train others to be the same. Also seek similar person to share large townhouse. Photo if

possible and phone please. Will answer all who are sincere. Drawer B896.

COMING OUT SHY young male, 28, clean-cut, bilingual, wants to meet other gays same age or younger for companionship and good times. Write and tell me about yourself. Photo appreciated. Discretion expected and returned. Drawer B901.

WHITE MIDDLE-AGED male seeks male with same desires who likes to submit in certain way, water sports and scat. Any male interested, write Drawer B908.

Québec

LATE 20's, MASCULINE, muscular, non-smoking, non-hairy, clean, quiet, educated, uninhibited lover seeks similar mate in New Liskeard area. Drawer B897.

Southern Ontario

I'M TURNED ON by horny, well-hung, hairy dudes — the hairier the better — who are masculine, honest and affectionate. Myself: 26, tall, slim, attractive and shy, but horny as hell. Let's meet for some pleasurable, hot times. Bare-chested photo appreciated. Discretion assured. London-Kitchener-Toronto area. Drawer B850.

FREQUENT TRAVELLER to Windsor, London, Niagara, attractive, masculine, sincere, 30, slim, 6', slightly shy. Seeking friends for fun times; share accommodation (yours or mine). I enjoy swimming, movies, dinner, walks, conversation. You're good looking, masculine, slim to medium, 21-30. Cleanliness and discretion assured and expected. Phone/photo appreciated. Drawer B903.

HAMILTON MALE, 30, 5'9", 165 lbs, seeks friendship with masculine and honest dudes, 20 to 35, in the Hamilton, Burlington, Kitchener area, who are into sixties rock 'n' roll. Drawer B905.

TRAVELLER Western Ontario — honestly goodlooking, masculine, well-hung, 30. Interested in same type ONLY. Photo required. PROMISE discretion and return photo. Drawer B890.

Toronto

ANYONE FOR TENNIS? Average level (but enthusiastic) player seeks others for the occasional game. Drawer B844.

SHY, INEXPERIENCED 28-year-old male, 6', 145 lbs, balding, bearded, blond hair. Seeks well-hung muscular male with apartment for occasional weekend encounters. I really dig guys who are into faded levis, western wear, construction boots or leather. Patience and instruction preferred. Discretion a must. Send letter stating interests. Photo and telephone number appreciated. Drawer B885.

MALE, 25, 5'8", 130 lbs, well-hung and attractive, seeks males 21-29 years, similar physique, with little body hair, clean-shaven, with own flat for casual encounters. Live with family so cannot entertain. Please write: R. Gaw, No EA2, PO Box 873, Stn A, Toronto, M5W 1G3. Discretion guaranteed and expected. No S&M, B&D, T.V.

MASCULINE GUY, 39, 5'11", 160 lbs, active, athletic, affectionate, would like to meet another masculine guy to develop a close friendship. Definitely not looking just for sex, nor for a possessive 'marriage-type' relationship. Interests include the arts, sports, canoeing, camping, bridge, conversation, etc. Confidentiality respected. Box 290, Postal Stn M, Toronto, M6S 4T3.

IMAGINATIVE, MASCULINE GUY, 34, 1.8 M, 68 kg, beard, enjoys sex with a variety of partners, kinky or otherwise. Own apartment. Tell me what you're into, photo and phone helpful. Let's get it on. Drawer B881. W/M YOUNG, 43, 6', 175 lbs, affectionate, easy-going, has had and will have again a serious live-together relationship. Successful professional guy, no over-bearing interests but really like to ski. Like cottaging, classic cars, tennis. A keel boat is open to suggestion. Open to new interests as long as it isn't going to the ballet. Looks, bod and all considered not bad. Right one for me likely between 28 to 38. Let's exchange pictures. Discretion assured. Drawer B920.

AVERAGE TENNIS PLAYER would like to meet anyone interested in getting together for a game. Weekends or week nights are fine with me. Drawer B918.

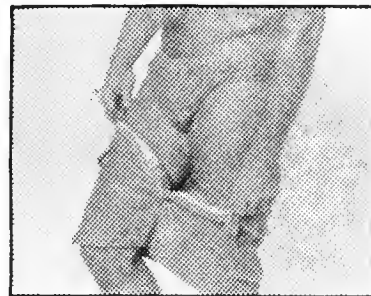
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REVIEW

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Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every individual is still not being taught the significance of the role of personal hygiene in the prevention of sexually transmitted diseases. All VD Prevention programs must emphasize personal hygiene principles which should be taught from the beginning of adolescence in every health and sex education course. Past efforts to treat VD out of existence have failed; therefore, we must use all available methods of PREVENTION, in conjunction with treatment, to combat the present VD epidemic. Here are some highlights from our widely acclaimed booklet (available in Spanish; soon in Japanese):

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant to VD PREVENTION and Good Health. Not to teach washing before and after sex activities is to encourage the spread of sexually transmitted diseases.

Page 2: THE SEXUALLY ACTIVE MALE

Careful washing after sex will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water. WASH BEFORE SEX FOR HYGENIC PURPOSES.

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse. Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventative measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: as a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina.....

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

Men and Women: In our booklet learn also about —

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

For the sexually active male — the commercially available germicidal preparation (Sanitube) for use after intercourse to prevent gonorrhea and syphilis.

For the sexually active female — certain commercially available vaginal contraceptive foams, creams, suppositories, and jellies, which also have germicidal properties that may prevent VD.

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STUD SLAVE bounded for your uninhibited pleasure including W/S, S/M, B/D, F/F, toys and total servitude. Bind me well and I'm yours for as long as you want but tie me with string and I'll take over. I'm 5'10", brown hair, green eyes, 6 1/2", 180 lbs. Want master plus, prefer 6' and over but any hunky stud who can overpower me. Fulfill your fantasy, write with orders. Photo, phone a must. Drawer B917.

PROFESSIONALLY TRAINED independent W/M, 39, 5'11", 155 lbs, short brown hair, clean-cut, socially gentle, sensitive and affectionate yet aggressive and assured in business. Seeks male 36-46 years old for serious relationship. Must be aggressive, well educated, accomplished, sincere but sensitive with a sense of humour to share a variety of interests. Mutual discretion expected. Drawer B916.

LOCKER ROOM • BANG RUSH • HARDWARE

\$5 EACH (5 for \$20)

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RLS Management

66 Gerrard Street East

Toronto, ON M5B 1G5

Wholesale inquiries invited

(416) 977-4718

VERY GOOD-LOOKING, masculine, well-hung WASP, 32, 6', 165 lbs, clean shaven, dark hair and eyes, have brains as well as body. Privately gay and not into bars, would like to meet other handsome, well-structured men with similar attributes, for occasional encounters. Narcissists welcome. Mutual discretion expected and assured. Photo please, will return if requested and will provide same. Drawer B915.

34, MASCULINE, TALL, slim, varied interests — artistic, athletic, culinary, etc. Interested in meeting masculine man 30-45, shorter, wide variety of interests, who takes care of himself, who's interested in a relationship, casual or otherwise, that challenges both to real personal growth. Drawer B914.

SAILING VACATION to Thousand Islands aboard Aloha 26, leave mid-July. Male, 31, seeks crew/company. Share food, expenses only. Drawer B913.

ATTENTION: beautiful, bearded, blue-blazed, hairy-chested man with those incredibly penetrating eyes. You probed my vulnerability at 5 paces next to the piano at Cavaliers, Friday, April 25, around midnight. I've felt haunted ever since. Please contact so that I can explore what's behind those eyes. Drawer B906.

WHITE MALE, MASCULINE, 6', 170 lbs, short beard, attractive, sensual, passive Greek, seeks masculine aggressive friend. Photo and phone if possible. Drawer B900.

MALE LIKES NATURE, frisbee, bicycling. 5'8", 135 lbs. Box 6181, Stn A, Toronto, Ont, M5W 1P6.

WHITE MALE, SLIM, 41, 5'9", interested in rubber and bondage, mild discipline and ? Would like to meet others into same. Talk only first meeting. Drawer B899.

FRIEND, SLIGHTLY USED, good condition, recently heartbroken, now mended. Professional university graduate, blond, green eyes, 6', 170 lbs, 30, varied interests — electronics, music, cycling, hiking, Tolkien and other things maybe you're interested in too. Would like to hear from similar sensitive caring person for friendship, companionship and more. I live in the Beaches, will reply to all. Your photo gets mine. Drawer B898.

ATTRACTIVE, SINCERE, masculine bi-male, 30, 6', slim, shy, seeks discreet friendship with younger clean good-looking bi or gay male. Drawer B902.

ATTRACTIVE, SENSITIVE gay male, 27, 140 lbs, 5'10", blond, blue eyes, interested in music, books, sun, walks, good food, fun times. Would like to meet someone with same interests for friendship. Drawer B909.

LONELY GAY MALE, early 30's, seeks friendship with a young gay male around 22 to

28. Interests are walking, dining, movies, quiet evenings together. Would like a lasting friendship and hopefully more. What have we got to lose? Prefer someone with a car and his own place. Send detailed letter to Drawer B907.

STRAIGHT-LOOKING STUDENT, 21, 5'7", 118 lbs, gray eyes, own place downtown, looking for attractive sincere companion 18-26. Interests: photography, tennis, music. Photo, phone appreciated. Drawer B910.

KAFKAESQUE FUGITIVE from surrealist anti-worlds, age 30, seeks those who believe they've translated that muddle into humanized language. Imagination and honesty the only requirements. Sex nice but optional. No closets, please. Phone number appreciated. Drawer B891.

PLEASANT MALE, SLIM, masculine, brown hair, eyes, clean, own private apartment, late thirties, not bad looking. Not into bar scene but like some social life. I'm a good man to someone who cares so I need a good friend who isn't a night hawk but a little quiet and sincere. Let me invite you over. Drawer B892.

W/M, 5'10", 190 lbs, 34, wants hung, active butch guys. Friendship or relationship. Advertiser: gentle, quiet, generous, PH downtown. Photo, phone if possible. Will answer all. 923-8306. Drawer B893.

I HAVE GONE through my STAGES in my QUEST for a BUDDY. Have searched the BARN, but haven't found the right DUES. The BATHS leave me cold but I would warm up to a guy who is an affectionate, honest teddy bear. Would like to meet someone between 25-35 with weight proportionate to height. Beards and moustaches are a turn-on and so are sexy brown eyes. I am a sensuous Scorpion, late twenties, 5'8", 140 lbs, blond, blue, beard and moustache, caring and considerate, creative, attractive and plenty more. If this ad has intrigued you than let's meet. Reply: PO Box 524, Stn A, Scarboro, M1K 5C3.

**THE
OFFICE**
SAUNA BATH for MEN

1066 Main Street
Winnipeg
589-6133

MULTI-FACETED MALE, 37, 5'9", 136 lbs, seeking warm exciting friendships (or possible relationship) with men, 21-40. I am affectionate, honest, emotional, practical, thoughtful, sexy, domestic, outdoorsy, critical, sensual, romantic, independent, creative, moody, sincere, nostalgic, future-thinking, curious, exhibitionistic, and a 'dirty old man'! Let's risk together. We might be very glad we did! Drawer B911.

MAN, 37, LOOKING for healthy, happy, intelligent, physically fit guy, probably younger for something longlasting. My fantasy: You are about 24, 5'10", clean trim athletic medium build, walk with a bounce, have a sparkle in your eye and engaging grin, at home up north in a canoe and in Toronto. My likes: building, making things, writing, canoeing, music, art, swimming, sunning, kids, dogs, yogurt, TV, movies, reading, my friends, solitude, talking, laughing, staying home, going out, city, country, bush. Dislikes: cruising, bars, cottage cheese, Rock, Irish Folk songs, dope, The Eaton Centre, using a want-ad to meet someone. Considered attractive by some, 6', 185 lbs, personable, reasonably bright, versatile, warm, independent, stable. Live in beaches area of Toronto, but may be travelling around cottage country in Ontario this summer, perhaps a canoe trip in August. Photo not essential, but appreciated. Bob Williams, Box 318, Stn H, Toronto.

HOMES Kitchener

FOUR-ROOM APARTMENT or rooms for rent in large older downtown home. Quiet tree-lined street close to bus and all conveniences. Ideal for students. \$200/mo rent for

CHARGE!

Your classified ad, that is.

You can now pay for classifieds in **The Body Politic** using your VISA or Mastercharge card number. Just fill in the order form at the right, making sure to include your charge card information. It's a fast and easy way to get your message to a lot of people all across Canada and the USA.

apartment, \$100/mo rent per person. Features: appliances, broadloom and parking. Don't be disappointed. Arrange for September (or earlier) occupancy now. Call Joe or Wayne at (519)-579-3325.

Toronto

SMALL HOUSE to share in Scarborough. Own large or smaller bedroom with balcony. On quiet street 1/2 block from GO Station and six major bus lines 5 minutes from Warden Station. Washer, dryer, dishwasher, freezer. Must be a non-smoker, tolerant of on-going renovations and appreciative of security and rodent services provided by big black sheep dog and sometimes neurotic Siamese. \$150/mo plus food. Phone 267-6921.

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Have the convenience of placing an ad with a telephone number as well as the privacy of not having to publish your private telephone number.

We offer our clients the service of using our telephone number in your ad, but having the calls ring in your home or office.

Your enquiries are invited.

363-8681

Opening June 2, 1980

OAKVILLE 35-YR-OLD MALE, English, has lakefront house to share with quiet homelover. Parking, dishwasher, air-conditioned and furnished. \$175/mo. Drawer B921.

THREE RESPONSIBLE professional men require downtown detached 3- or 4-bedroom house for July 1 with appliances. Lease please. Anything interesting? Call 595-1763 anytime.

GRANBY STREET, central, bright, newly decorated spacious room in clean quiet bachelor house, cable, no cooking. Suit middle-aged gentleman. \$37 weekly. 977-3332. Available first or second week in June.

DANFORTH-PAPE. Pets (2) welcome. Newly renovated apt, skylight, walkout deck from third-floor bedroom. Balcony, bay window, fireplace second floor, living room, modernized kitchen, bathroom, parking. Over 30, responsible, quiet, willing to share occasional pet-sitting with owner. Quiet tree'd crescent, 5-min walk to subway. Available July 1st/15th. Drawer B919.

Victoria

TWO GUYS, 24, 27, looking for co-op house in Victoria, BC, this September. We'll share with men/women, gay/straight. Contact Steve and Goz. Drawer B888.

READING

IF YOU'RE VISITING San Francisco next summer — come find Old Wives' Tales Bookstore's **NEW LOCATION** — 1009 Valencia (at 21st St). Come on in and put your feet up out of the patriarchy.

LETTERS

INMATE WILLING to correspond with anyone interested in a person and in starting a

relationship when I'm released in nine months. Am sincere, honest, true to one person, 32 yrs old. Would like to meet someone between 25-35. Would like photo, will send you one too. Box 760, Campbellford, Ontario, K0L 1K0. Winnipeg area if possible.

LONELY MASCULINE prisoner would deeply appreciate hearing from sincere individual with serious thoughts about a lasting relationship. Randy Kesling, No 155-429, Box 69, London, Ohio, 43140.

INMATE, AGE 30, white, of London Correctional Institution, would like to hear from pen pals. Tom Beach, No 141-198, PO Box 69, London, Ohio, 43140.

LONELY MASCULINE prisoner in search of a sincere, honest companion with serious thoughts about a lasting relationship. Joseph Robinson, No 152-062, PO Box 69, London, Ohio, 43140.

PRISONER — ON DEATH ROW — would like letters and pic's from anyone who is interested in helping a lonely person. Stephen Binsz, No 103-922, PO Box 97, McAlester, Okla, 74501.

PRISONER — STRAIGHT, very well-hung, 27, eager to meet gays . . . drag queens, transvestites, transsexuals, et alia, for red-hot correspondence fun, and hopeful encounter upon release. Only the serious need reply. Rickke Green, No 84244, Box 97, McAlester, Okla, 74501.

SERVICES

Toronto

OPENLY GAY PSYCHOTHERAPIST, individual, couple counselling, also sexual dysfunction counselling. Confidence guaranteed. Registered massage therapist available. Eugene Allen Schoentag, 524 Bathurst, 967-0272.

PAMPERED CARE FOR YOUR CAT in my home while you holiday. 221-1496.

LOOK better, feel better — TROPIC VITAMINS - 30% off. Mornings, 367-1159, Bob.

HAVE ANY SKILLS, like to help others? The committee to establish a Gay and Lesbian Community Centre is seeking individuals to teach other courses besides self-defence. Suggestions include cooking, pool-playing, bicycle repair, pottery, tap-dancing, etc. If interested in teaching or taking these or other classes, please contact GLU, PO Box 793, Stn Q, M4T 2N7, or leave message at 363-4410.

HALLS (WITH BAR) for rent. Weddings, movies, dances, downtown Toronto. 363-4840. No hassles.

Northern Ontario

NORTH BAY and area gays and lesbians, please write to Cate for contacts and friendship — Caring Homosexuals. Drawer B894.

TRAVEL

PROVINCETOWN, MASSACHUSETTS, gay resort — Come stay in the charm of a traditional New England inn. Unique comfort, hospitality. Free continental breakfast. Near restaurants, discos and beach. Watership Inn, PO Box 918, Provincetown, Mass, 02657. Phone: 617-487-0094.

We have a large selection of travel books and maps and ship by mail order.

*Tuesdays through Saturdays, Noon to 6.
Travellers Books and Maps,
499 Bloor St W (near Brunswick;
Spadina subway station),
Toronto, ON M5S 1Y2.
Phone (416) 922-7662.*

WORLD OVER — Financially independent companion sought for working holiday to California, Hawaii, Australia, Europe and others. Leave Jan 1981 for one year. My age, 26. PO Box 1222, Winnipeg.

NIAGARA FALLS, Ont — OVERNIGHT TOURIST ACCOMMODATION. 4465 Simcoe Street at St Clair Avenue, NE, L2E 1T7. For information and reservations, phone 358-8209.

more Classifieds on page 45

TBP CLASSIFIEDS

Need a roommate? Looking for a sex partner? Got something to sell, trade or exchange? Bored with your boa? **TBP** classifieds can find you a new home, a hot night, a job, a house cleaner, a replacement for that tedious reptile — just about anything. Use your imagination — if we don't have the category to cover your needs, think up a new one and we'll use it.

What you say is up to you, but be positive about yourself rather than negative about others. Phrases like "no fats or fems," or "no Blacks" are insulting. **TBP** does not print insults.

Restrictions? A few — not ours, but the Criminal Code's. It is illegal to have sex with anyone of the same sex under the age of 21, to have sex with more than one person at a time regardless of their ages, or to solicit for the purposes of prostitution. Word your ad accordingly — we reserve the right to alter or refuse any ad.

Answering? If you want replies directly, you'll have to put your address or phone number in your ad. If you want more privacy, we'll assign your ad a drawer number, collect the replies, and forward them to you once a week. The charge for this forwarding service is two dollars per ad per issue.

Answering someone else's ad is easy too. Just put your reply in an envelope, and address it as in the diagram at right. Office staff do not open any mail with a drawer number on the envelope. Your unopened letter will be forwarded within the week.

So start writing. The amount in the box when you reach the last word of your ad is the amount you owe. Business ads cost more: see below.

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The Body Politic/Classifieds
Box 7289, Station A
Toronto, ON
M5W 1X9

Drawer _____

\$4	\$4	\$4	\$4	\$4
\$4	\$4	\$4	\$4	\$4
\$4	\$4	\$4	\$4	\$4
\$4	\$4	\$4	\$4	\$4
\$4.20	\$4.40	\$4.60	\$4.80	\$5.00
\$5.20	\$5.40	\$5.60	\$5.80	\$6.00
\$6.20	\$6.40	\$6.60	\$6.80	\$7.00
\$7.20	\$7.40	\$7.60	\$7.80	\$8.00
\$8.20	\$8.40	\$8.60	\$8.80	\$9.00
\$9.20	\$9.40	\$9.60	\$9.80	\$10.00
\$10.20	\$10.40	\$10.60	\$10.80	\$11.00
\$11.20	\$11.40	\$11.60	\$11.80	\$12.00
\$12.20	\$12.40	\$12.60	\$12.80	\$13.00
\$13.20	\$13.40	\$13.60	\$13.80	\$14.00
\$14.20	\$14.40	\$14.60	\$14.80	\$15.00

Business ads, multiply above amounts (if over \$4) by three. Minimum charge for businesses is \$6. If more space is needed, use a separate sheet and charge 20¢/word, 60¢/word for businesses.

Ad to run in _____ section for _____ issues.

☐ Drawer number required. (Add \$2 per ad per issue.)

Total enclosed _____

Deadline for the August issue: Friday, July 11.

Name _____

Address _____

City _____

Code _____

☐ Cheque/money order enclosed
Charge my ☐ Visa ☐ Mastercharge
Card no. _____
Exp date _____

The Community Page is a listing of lesbian and gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals.

Organizations wishing a listing, or a revision of information presently listed, should contact: *The Body Politic Community Page*, Box 7289, Station A, Toronto, ON M5W 1X9.

ALBERTA

Calgary

- **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7. Ph: (403) 238-1031.
- **Gay Academic Union**, Box G-262, Stn G, T3A 2G2.
- **Gay Information and Resources Calgary (GIRC)**, Old Y Bldg, Suites 317-323, 223 12 Ave SW, T2P 0G9. Ph: (403) 264-3911. Information and counselling Mon-Fri, 7-10 pm. Socials, discussion groups, newspaper, gay rights action. Mailing address: Box 2715, Stn M, T2P 3C1.
- **Gay Youth Calgary**, Box 1133, Stn M, T2P 2K9. Meets Thurs, 8 pm, Rm 319, 223 12 Ave SW.
- **Integrity: Gay Anglicans and their friends**, c/o Box 1492, Stn T, T2H 2H7.
- **Lesbian Friendship**, Box 6093, Stn A. Ph: (403) 238-0140, evenings.
- **Metropolitan Community Church**, Box 6945, Stn D, T2P 2G2. Ph: (403) 277-4004. Services Sundays at 11:30 am at Backlot Theatre.
- **Parents of Gays and Lesbians**, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 252-8727.
- **Womyn's Collective**, c/o GIRC, Box 2715, Stn M, T2P 3C1. Ph: (403) 255-8437.

Edmonton

- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10173-104 St. Ph: (403) 424-8361.
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403) 482-4213.

Lethbridge

- **Lethbridge Gay Community Centre**, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1

Medicine Hat

- **Medicine Hat Gay Community Centre**, c/o GIRC, Box 2715, Stn M, Calgary, AB T2P 3C1.

Red Deer

- **Gay Association of Red Deer (GARD)**, Box 356, T4N 5E9.

BRITISH COLUMBIA

Nelson

- **The gay group** here can be contacted by writing: Woodland, Box 326, Nelson, V1L 5R2.

Prince George

- **The gay group** in this city can be contacted through the Prince George Crisis Centre, 1306-7th Ave. Ph: (604) 563-1214.

Prince Rupert

- **The gay group** in this city can be reached by writing to Box 881, V8J 3Y1.

Vancouver

- **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.
- **Dignity/Vancouver**, Box 3016, V6B 3X5. Ph: (604) 524-1657.
- **Gay Alliance Toward Equality (GATE)**, Box 1463, Stn A, V6C 2P7. Ph: (604) 683-3832.
- **Gay People of Simon Fraser**, c/o Student Society, Simon Fraser University, Burnaby V5A 1S6. Ph: (604) 291-3181 or 291-3111.
- **Gay People of UBC**, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781.
- **Integrity: Gay Anglicans and their friends**, Box 34161, Stn. D, V6J 4N1. Ph: (604) 738-7731.
- **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs at 7:30 pm.
- **Metropolitan Community Church**, Box 5178, V6B 4B2. Ph: (604) 681-8525. Services 8 pm Sundays, at 1811 West 16th Ave.
- **SEARCH Community Services**, 28-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- **SEARCH Youth Group**, c/o SEARCH, 28-448 Seymour St, V6B 3H1.
- **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8.
- **Society for Political Action for Gay People (SPAG)**, Box 2631, Main PO, V6B 3W8. Ph: (604) 876-2674.
- **Vancouver Gay Community Centre (VGCC)**, Box 2259, MPO, V6B 3W2

Victoria

- **Feminist Lesbian Action Group (FLAG)**, Box 237, Stn. E, V8W 2M6.
- **Gay Information Line**, Ph: (604) 386-6323, 24 hrs a day.
- **Gay Men's Discussion Group**, meets every second Wed. Call Gay Information Line for time and place.
- **University of Victoria Gay Focus**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- **WAVES, Rights of Lesbians Subcommittee**, Box 237, Stn E, V8W 2M6.

MANITOBA

Brandon

- **Gay Friends of Brandon**, Box 492, R7A 5Z4. Ph: (204) 725-4386.

Winnipeg

- **Bethany: Families of Gays**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 743-4549.
- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gays for Equality**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Manitoba Physicians for Homosexual Understanding**, Box 3911, Stn B, R2W 5H9.
- **Project Lambda, Inc.**, gay community services, Box 3911, Stn B, R2W 5H9.
- **Winnipeg Gay Youth**, Box 27, UMSU, Univ of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Winnipeg Lesbian Society**, 730 Alexander St. Ph: (204) 786-4581.

NEW BRUNSWICK

Fredericton

- **Fredericton Lesbians and Gays (FLAG)**, Box 1556, Stn A. Ph: (506) 454-8130.

Western NB

- **Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria, NB, Temiscouata, Quebec, and Aroostook, Maine).

NEWFOUNDLAND

Corner Brook

- **Community Homophile Association of Newfoundland (CHAN)**, Box 905, A2H 6J2.

St. John's

- **Community Homophile Association of Newfoundland (CHAN)**, Box 613, Stn C, A1C 5K8.

NOVA SCOTIA

Halifax

- **The Alternate Bookshop**, 1588 Barrington St, 2nd flr. Mailing address: Box 276, Stn M, B3J 2N7.
- **Gay Alliance for Equality Inc (GAE)**, Box 3611, Halifax South Postal Stn, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and peer counselling): (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.
- **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building), Dalhousie University.
- **Sparrow of Atlantic Canada**, Gay Christians, meet every Sunday at 8 pm, at the Universalist Unitarian Church, 5500 Inglis St. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6. Sparrow coffeehouse: every second Sunday at The Turret. Call Gayline (429-6969) or GAE (429-4294) or The Turret (423-6814) for dates and times.
- **The Turret Gay Community Centre**, 1588 Barrington St. Ph: (902) 423-6814. Mailing address: Box 3611, Halifax South Postal Stn, B3J 3K6.

Wolfville

- **Gays**, Box 1297, BOP 1X0.

ONTARIO

Collingwood

- **Gay Information Centre**, Box 310.

Georgetown

- **Georgetown Gay Friends**, Box 223. Ph: (416) 877-5524.

Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

- **Guelph Gay Youth Group**, Info: (519) 836-4550. Mon, Wed and Thurs, 8-10 pm.

Hamilton

- **Gay Fathers of Hamilton**, c/o 875 Fennell Ave East, L8V 1W3. Ph: (416) 385-9862. Offers support, advice, and pot luck suppers twice a month.
- **McMaster Homophile Association**, Box 44, Stn B, Gayline: (416) 523-7055, Thurs, Fri and Sat.

Kingston

- **Queen's Women's Centre**, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 542-5226.
- **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

Kitchener/Waterloo

- **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 1497, Stn C, Kitchener N2G 4P2.
- **Gay AA**, Ph: (519) 742-6183.
- **Gay Liberation of Waterloo (GLOW)**, c/o Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 884-GLOW.
- **Gay News and Views**, radio programme, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Gay Rights Organization of Waterloo**, Box 2632, Stn B, Kitchener N2H 6N2.
- **G.R.O.W.**, Box 2782, Stn B, Kitchener N2H 6N3.
- **Kitchener/Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener N2H 6N3.
- **Kitchener-Waterloo Gay Youth**, Box 753, Stn C, Kitchener N2G 4C5.
- **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Lesbian Organization of Kitchener (LOOK)**, Box 2531, Stn B, Kitchener N2H 6N3.
- **Young Men's Athletic Club**, Box 2041, Stn B, Kitchener. Ph: (519) 579-1505. Licenced dances every two weeks, 1st and 3rd Fri of each month. Phone for location.

London

- **Gayline**, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon, Wed, Fri, Sat, 7-11 pm.
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762.
- **Western Gay Association**, c/o University Community Centre, University of Western Ontario. Ph: (519) 679-6423.

Mississauga/Brampton

- **GEM**, Box 62, Brampton L6V 2K7.
- **Gayline West**, Ph: (416) 274-5068. Peer Counselling telephone service.

Niagara Region

- **Gayline**, Ph: (416) 354-3173.
- **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.

Ottawa

- **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.
- **Dykes and Fags (Carleton University Gay People)**. For more information call (613) 238-1717.
- **Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. GO Centre: 175 Lisgar St. Gayline: (613) 238-1717. Office: (613) 233-0152.
- **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-ins, Wed, 8 pm, 175 Lisgar St.
- **Integrity: Gay Anglicans and their friends**, St George's Anglican Church, 152 Metcalfe St, K2P 1N9. Ph: (613) 235-1636. Meeting and Eucharist every second Wed (2nd and 4th Weds of month), 7:30 pm, at St George's Church.
- **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Haste Street, K1N 6N5.
- **Metropolitan Community Church**, Box 868, Stn B, K1P 5T1. Ph: (613) 741-0783.

Peterborough

- **Gays of Trent and Peterborough (GTP)**, Box 1524, K9J 7H7. Office: 262 Rubidge St, Rm 203. Ph: (705) 742-6229, Wed, 7:30-9:30 pm, Thurs, 7:30-9:30 pm.

Thunder Bay

- **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.

Toronto

- **Association of Gay Electors (AGE)**, 29 Granby St, M5B 1H8.
- **Association of Gays in the Media (AGM)**, 29 Granby St, M5B 1H8.
- **Association of Gay Social Services Workers**, Box 182, Stn O, M4A 2N3.
- **Catalyst Press**, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Centre of Affirmation and Dialogue**, St Philip House, 507 Queen St E, M5A 1V1. Ph: (416) 362-2662. Meetings at 7:30 pm. Parents of Gays: Mondays; Married Gay Men: 1st and 3rd Weds of month; Gay Couples: 2nd and 4th Weds of month; Senior lesbians and gays over 40: 1st and 3rd Thurs of month.
- **Dignity for Gay and Lesbian Catholics**, Box 249, Stn E, M6H 4E2. Ph: (416) 960-3997.
- **Families and Friends of Lesbians and Gays (FFLAG)**, 29 Granby St, M5B 1H8.
- **Gay Academic Union**, c/o Clarence Barnes, Dept of Chemical Engineering, Univ of Toronto, M5S 1A4.
- **Gay Alcoholics Anonymous**, answering service, Ph: (416) 964-3962.
- **Gay Alliance at York**, c/o CYSF office, 105 Central Square, York University, 4700 Keele Street, Downsview, M3J 1P3. Coffee-house meetings Wed 8:30 pm, Room S869 Ross Bldg, during school term. Ph: (416) 661-2244.
- **Gay Anarchists**, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Gay Asian Discussion Group**, Drawer R999, TBP Box 7289, Stn A, M5W 1X9.
- **Gay Community Appeal of Toronto**, 108 Langley Ave, M4K 1B5. Ph: (416) 463-1569, ask for Harvey.
- **Gay Community Calendar**. Ph: (416) 923-GAYS, 24-hour recorded message.
- **Gay Community Services Centre**, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 977-9835. Drop-in Mon-Thurs, 7:00-10:30 pm, Fri and Sat to 11:30 pm.
- **Gay Fathers of Toronto**, c/o MCC, 29 Granby St, M5B 1H8. Ph: (416) 977-9799. Offers support, advice, and dinner twice a month.
- **Gay Liberation Union (GLU)**, Box 793, Stn Q, M4T 2N7.
- **Gay Youth Toronto**, 29 Granby St, Suite 301, M5B 1H8. Ph: (416) 977-2184. Meetings at the 519 Church St Community Centre, Tues, 7:30 pm.
- **Gays Against the Movie Cruising (GATMC)**, Box 370, Stn L, M6E 4Z3. Ph: (416) 656-0047.
- **Gays at U of T**, c/o SAC office, 12 Hart House Circle, University of Toronto, M5S 1A1. Meets Fri, 7:30 pm, 33 St George St.
- **Glad Day Bookstore**, 4 Collier St at Yonge, M4W 1L7. Ph: (416) 961-4161.
- **Hassle Free Clinic**, 556 Church St, (at Wellesley), 2nd floor. Ph: (416) 922-3323. VD testing and information.
- **Integrity: Gay Anglicans and their friends**, Box 873, Stn F, M4Y 2N9. Ph: (416) 921-4778. Meeting and Eucharist at 8 pm, 2nd and 4th Tuesdays of month, at Holy Trinity Church, Toronto Eaton Centre.
- **Lesbian Mothers' Defence Fund**, Box 38, Stn E, M6H 4E1. Ph: (416) 465-6822.
- **Lesbian Organization of Toronto (LOOT)**, 342 Jarvis St, M4Y 2G6. Ph: (416) 960-3249.
- **Metropolitan Community Church**, offices 29 Granby St, M5B 1H8, services at 175 St Clair Ave West. Supper Sundays at 6 pm, Singspiration at 7:10 pm, Worship at 7:30 pm. Ph: (416) 977-9799.
- **Older Lesbians and Gays**, Box 6248, Stn A, M5W 1P6.
- **Osgoode Gay Caucus**, c/o Osgoode Hall Law School, 4700 Keele Street, Downsview, M3J 2R5. Same regular meetings as **Gay Alliance at York**. Ph: (416) 661-2244.
- **Parents of Gays**, c/o 29 Granby St, M5B 1H8. Ph: (416) 484-4634.
- **Pink Triangle Press**, Box 639, Stn A, M5W 1G2. Ph: (416) 977-6320.
- **Right to Privacy Committee** (defence committee for The Barracks accused), meets 2nd Mon each month, 8 pm, 519 Church St. Mailing address: 29 Granby St, M5B 1H8. Donations: Make payable to Ross Irwin in Trust. Mail to Symes and Irwin, Barristers and Solicitors, 31 Prince Arthur Ave, M5R 1B2.
- **TAG**, Box 6706, Stn A, M5W 1X5. Ph: (416) 964-6600. Peer counselling service.
- **Toronto Lambda Business Council**, c/o 100 Wellesley St East, Suite 104, M4Y 1H5.
- **Toronto Women's Bookstore**, 85 Harbord St, M5S 1G5. Ph: (416) 922-8744.
- **Transvestites in Toronto**, Box 873, Stn A, M5W 1G3.
- **Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Ph: (416) 924-2525.
- **Wages Due Lesbians**, Box 38, Stn E, M6G 4E1. Ph: (416) 465-6822.
- **Women's Archives**, Box 928, Stn Q, M4T 2P1.
- **York Rainbow Society of the Deaf**, c/o MCC, 29 Granby St, M5B 1H8.

Windsor

- **Gay AA**. Ph: (519) 258-7967.
- **Windsor Gay Unity**, Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 252-0979. Gayline is answered by a woman Tuesdays 7-10 pm.

QUEBEC

Hull

- **Association Gaie de l'Ouest Québécois (AGOQ)**, CP 1215, Succ B, J8X 3X7. Ph: (819) 778-1737.

Lennoxville

- **Gay Students' Alliance (GSA)**, Box 631, Bishop's University/Champlain Regional College, J1M 1Z7. Ph: (819) 563-2230.

Montreal

- **Association Communautaire Homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1265-6, Pav des Sciences Sociales, Université de Montréal, H3T 1N8.
- **Association pour les droits de la communauté gaie du Québec (ADGQ)**, CP 36, Succ C, H2L 4J7. Bureau: 1264 rue St-Timothée. Ph: (514) 843-8671.
- **Centrelle**, 5149, ave du Parc, H2V 4G3. Ph: (514) 271-6863.
- **Comité de soutien aux accusés de Truux**, a/s 1217 rue Crescent, H3G 2B1.
- **Contact-nous**, gay VD service, information and referral. Ph: (514) 842-5807.
- **Coop-Femmes**, 3617 boul Saint-Laurent, H2X 2V5. Ph: (514) 843-8998.
- **Dignity/Montréal**, Newman Centre, 3484 rue Peel. Ph: (514) 392-6741.
- **Eglise Communautaire de Montréal**, Montreal Community Church, CP 610, Succ NDG, H4A 3R1. Ph: (514) 845-4471.
- **Eglise du Disciple Bien-Aimé**, 4376 de la Roche. Ph: (514) 279-5381.
- **Fédération canadienne des transsexuels**, 16 rue Viau, Vaudreuil J7V 1A7.
- **Fraternité-Halte Inc**, 5342 boul Saint-Laurent, H2T 1S1. Ph: (514) 521-5360.
- **Gaieconte**, ligne téléphonique pour francophones. 7 pm - 11 pm every night. Ph: (514) 937-1447.
- **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3658 rue Sainte-Famille, H2X 2L5. Ph: (514) 843-7885, 843-5255, Mon, Wed and Fri evenings.
- **Gay Info**, CP 153, Succ Victoria, Westmount H3Z 2V5. Ph: (514) 486-4404, Thurs and Fri, 7-11 pm. 24-hr recorded message at other times.
- **Gayline**, (514) 931-8668 or 931-5330, 7 days a week, 7-11 pm.
- **Gay Men and Women of McGill**, University Centre, Rm 408, 3480 rue McTavish, H3A 1X9. Meets Thurs, 7:30 pm, Rm 425.
- **Gay Social Services Project**, 5 rue Werendale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581.
- **Gay Youth Group**, open to gay males 14-22, meets Saturdays 2-4 pm, call Gayline for info.
- **Integrity: Gay Anglicans and their friends**, c/o 305 avenue Willibrord, Verdun H4G 2T7. Ph: (514) 766-9623.
- **Lesbian and Gay Friends of Concordia**, 1455 ouest boul de Maisonneuve, H3G 1M7. Ph: (514) 879-4500 from 9 am to 5 pm.
- **Librairie l'Androgyne/Androgyny Bookstore**, 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.
- **NACHES: Gay Jewish Discussion Group**, CP 298, Succ H, H3G 2K8. Ph: (514) 488-0849.
- **Older Gays Group**, meets 1st and 3rd Wed each month, at 5 rue Werendale Park, Westmount H3Z 1Y5. Ph: (514) 937-9581, ext 238, for info. Ask for Barry.
- **Parents of Gays**, a/s CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404.
- **Productions 88**, 1406 rue de la Visitation, No 3, H2L 3B8.
- **Transvestites à Montréal**, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5. Ph: (514) 486-4404 (Thurs and Fri only).
- **Women's Homophile Association of Montreal**, a/s Susan Shea, 1967 rue Eric, H2K 2M5.
- **Women's Information and Referral Centre**, 3585 rue Saint-Urbain, H2X 2N6. Open Mon-Fri, 9 am-5 pm, Tues 5 pm-9 pm. Ph: (514) 842-4781.

Quebec

- **Centre Homophile d'Aide et de Libération (CHAL)**, CP 596, Succ Haute-Ville, G1R 4R8. Bureau: 175 rue Prince-Edouard. Ph: (418) 525-4997.
- **Groupe gai de l'Université Laval**, CP 2500, Pavillon Lemieux, Cité universitaire, G1K 7P4.
- **Paroisse Saint-Robert** (Eglise catholique eucharistique), 310, rue de la Couronne, G1K 6E4.

SASKATCHEWAN

Carrot River

- **Carrot River Gays**, c/o 18-303 Queen St, Saskatoon S7K 0M1. For Melfort-Tisdale area.

Kindersley

- **West Central Gays** (Kindersley-Eston-Rose-town), c/o Drawer 1, Box 7508, Saskatoon.

Moose Jaw

- **Moose Jaw Gay Community Centre**, c/o Box 1778, S6H 7K8.

Prince Albert

- **Prince Albert Gay Community Centre**, Box 1893, S6V 6J9.

Regina

- **Gay Regina**, a political action group, c/o 2242 Smith St, Box 3414. Ph: (306) 522-7343. For info concerning social functions, contact Regina Gay Community Centre.
- **Regina Gay Community Centre**, 2242 Smith St. Ph: (306) 522-7343. Counselling and information Tues and Sat, 6:30-9:00 pm.

Saskatoon

- **Gay Academic Union**, Box 419, Sub PO 6, S7N 0W0.
- **Gay Commuioity Centre**, Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306) 652-0972.
- **Grapevine**, a group of Christian and Jewish gays. Ph: (306) 343-5963.
- **Lesbian Caucus, Saskatoon Women's Liberation**, Box 4021, S7K 3T1.
- **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.
- **Subcommittee on Gay Rights**, Saskatchewan Association on Human Rights, 311-20th St W, S7M 0X1.

PROVINCIAL

- **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton, AB T5J 2P2.
- **Coalition for Gay Rights in Ontario (CGRO)**, Box 822, Stn A, Toronto, ON M5W 1G3. Ph: (416) 977-1605.
- **Manitoba Gay Coalition**, Box 27, UMSU, Univ of Manitoba, Winnipeg, MB R3T 2N2.
- **Ontario Gay Teachers' Caucus**, Box 543, Stn F, Toronto, ON M4Y 2L8.
- **Saskatchewan Gay Coalition**, Box 7508, Saskatoon, SK.

NATIONAL/BINATIONAL

- **Alberta Regional Office, CLGRC/CCDLG**, Box 1852, Edmonton, AB T5J 2P2.

- **Binational Gay Youth Coalition**, Canadian Head Office, 29 Granby St, Suite 301, Toronto, ON M5B 1H8. Ph: (416) 977-2184.
- **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2. Ph: (416) 977-6320.
- **Canadian Lesbian and Gay Rights Coalition/Coalition canadienne pour les droit des lesbiennes et des gais (CLGRC/CCDLG)**, CP 2919, Succ D, Ottawa, ON K1P 5W9. Ph: (613) 233-0152.
- **Coalition binationale pour la jeunesse gaie**, Siège sociale Québécois, CP 753, Succ H, Montréal, PQ H3G 2M7.
- **Committee to Defend John Damien**, Box 608, Stn K, Toronto, ON M4P 2H1.
- **Dignity/Canada/Dignité**, Box 1912, Winnipeg, MB R3C 3R2. Ph: (204) 772-4322.
- **Foundation for the Advancement of Canadian Transsexuals (FACT)**, Box 891, Stn F, Toronto, ON M4Y 2N9. Ph: (416) 535-8819, 24 hrs a day.
- **Grass Roots Organizing Workshop/Atelier de l'organisation à la base**, Box 3099, Stn D, Ottawa, ON K1N 6H7.
- **Interest Group on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.
- **International Gay Association**, secretariat, c/o CHLR, Box 931, Dublin 4, Republic of Ireland (Eire).
- **The John Damien Foundation**, Box 983, Adelaide St Stn, Toronto, ON M5C 2K4.
- **Libertarian Committee on Gay Rights**, an arm of the Libertarian Party of Canada, Box 190, Adelaide St Stn, Toronto, ON M5C 2J1.
- **Metropolitan Commuioity Churches in Canada**, Box 5178, Vancouver, BC V6B 4B2. Ph: (604)681-8525.
- **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7.
- **Prairie Regional Office, CLGRC/CCDLG**, Box 27, UMSU, Univ of Manitoba, Winnipeg, MB R3T 2N2.
- **Regroupement national des lesbiennes et des gais du Québec**, CP 1104, Succ Place d'Armes, Montréal, PQ H2Y 3J6.

PUBLICATIONS

- **After Stonewall**, Box 7763, Saskatoon, SK.

- **The Body Politic**, Box 7289, Stn A, Toronto, ON M5W 1X9. Ph: (416) 977-6320.
- **Boonies, A Voice for Rural Gays**, R R 1, Paradise, NS B0S 1R0.
- **Gay Horizons**, Box 2715, Stn M, Calgary, AB T2P 3C1. Ph: (403) 264-3911. Offices at Suites 317-323, 223-12 Ave SW, Calgary, AB T2R 0G9
- **Gay Niagara News**, Box 692, Niagara Falls, ON L2E 6V5.
- **Gay Saskatchewan**, Box 7508, Saskatoon, SK.
- **Gay Tide**, bimonthly publication of GATE Vancouver, Box 1463, Stn A, Vancouver, BC V6C 2P7. Ph: (604) 683-3832.
- **GO Info**, Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa, ON K1P 5W9.
- **Have You Heard?**, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- **Le Berdache**, CP 36, Succ C, Montréal, PQ H2L 4J7
- **Lesbians/Lesbiennes**, Box 2531, Stn B, Kitchener, ON.
- **Metro Community News**, 29 Granby St, Toronto, ON M5B 1H8.
- **OUT**, Box 2741, Stn B, Kitchener, ON K2H 6N3.
- **Out and About**, Box 27, UMSU, Univ of Manitoba, Winnipeg, MB R3T 2N2.
- **Sparrow of Atlantic Canada**, Atlantic Christian Newsletter, Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.

IS YOUR ENTRY CORRECT?

Keeping the Community Page up-to-date depends on you. If the information presented here about groups in your area is not accurate, please let us know. Send corrections, changes and new listings to: The Body Politic Community Page, P O Box 7289, Stn A, Toronto, ON M5W 1X9.

The Body Politic is looking for articles about gay groups across Canada to run each month on its Community Page. If you'd like to tell people all across North America about your group, send us a story about it (maximum length, 1000 words) along with some photos.

continued from page 43

KEY WEST AT \$10 — Our first summer, your big savings! Let yourself go in our friendly garden guest-house compound. Call collect or write for brochure, (305)-294-8446, at 914 Eaton, Key West, Florida 33040.

MESSAGES

GARY, IT'S ME. I know you've sent me letters written on everything but human flesh, and received absolutely nothing in reply. And I leave the day after tomorrow for a month and could after all be killed. And I won't make excuses, and I know you'll be happy that your correspondence has been both a figurative (I feel guilty) and literal (I have it in my backpack) burden to me. There shall be a missive from the clouds, however, written in the 727 just before they get the screen set up for the in-flight movie. All matters shall be settled then, so no need to peel the skin from your no doubt lovely buttocks to type that final letter.

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FRANKLY, I was speaking
in Italics. which I
frequently use
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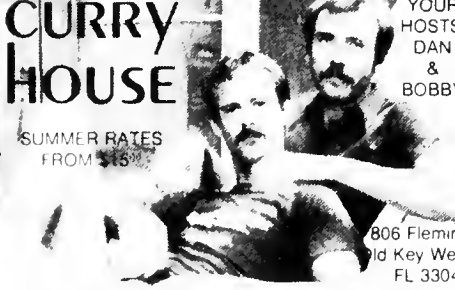
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Journeys of the mind to the City of Dreams

Tommy and Gary are lovers. They have run out of money and their telephone is about to be disconnected. It is Thursday, however, and it is New York. They decide to throw a party.

Across the street, in Glen and Steven's apartment (they are not lovers), Steven bathes in the tub in the kitchen, and puts on the tight vinyl pants which he made several months ago. Glen comes in with another man to pick up supplies for the party — toilet paper and beer. He stops to pick out some pins which he has made from the entrails of discarded stereos and digital clocks. His yellow sweatshirt looks like a new-wave Christmas tree.

Glen returns to help Tommy and Gary while Steven goes for dinner at the Kiev, a 24-hour restaurant at the corner of 6th St and 2nd Avenue. There the waitress is a friend of his, and asks him to sit in her section. Steven asks some people to the party but they are on their way to another one and won't make it. It is Thursday in New York.

And this is the East Village, grimy streets of tenements and derelicts off the Bowery, the low rent area sandwiched between the chic streets of Greenwich Village and the desperately poor Lower East Side. This is the home of the new counterculture — post-punk, pansexual, and artistic. Tommy, Steven and Glen share something with many other East Village residents. They are gay Canadians-in-exile.

And they are, each in their unique way, typical. Steven is from Halifax, Tommy from Mississauga, and Glen from Ottawa. From suburban peripheries these men, like other gay men, journeyed. They found a centre for their lives in New York, but not the New York of glamour — that has been left to those with money. Their journey is a more simple story, and can take place anywhere.

Steven was a tall, awkward and shy boy from the suburbs. When he left high school he left Halifax, much against the wishes of his parents who couldn't understand why a university in Vancouver would be any better than Dalhousie or Saint Mary's. Five years later Steven left Vancouver. By this time he had also left the closet. Some might call him a style queen — he found a natural talent for zany post-modern interior decor and for stylishly outlandish dress. He has a particular kind of beauty — one which only models are allowed to have. But if he is a style queen, he is without attitude.

Steven moved from Vancouver to Toronto and began work as a bellhop. Within weeks he was part of the downtown scene at new-wave cabarets and costume loft parties. Two months later he went to New York for a holiday, arriving with \$40 in his pocket. He never returned. With an American friend he started a decorating business. He often works 10 to 12 hours a day. He is now buying furniture (on commission) for his customers. "There was no problem making work for myself in New York," he says, "the problem is finding an apartment."

Glen travelled from suburban Ottawa via stays in Edmonton and Vancouver,

where he met Steven. In Toronto, he was the top sales manager for a chain of expensive shoe stores. When he told them he was leaving, the company offered him an area management position. But he had just fallen in love with a man who lived in Boston, and when he had to make his choice between love and money, love won easily.

Unfortunately, Boston didn't work out. Glen was the victim. He had no money. Steven was in New York. He went to Steven, who gave him work. A potential job as a secretary for a wealthy New York man fell through when the prospective employer was murdered. Glen prowled the garbage of New York, salvaging anything which he could take apart, and made pins which he wears on the streets and which bring exclamations from people for their novelty. The pins have already attracted attention from the media in New York. He hopes to begin supplying some Fiorucci-like boutique on an exclusive basis. In the meantime he is broke.

Steven met Tommy in an East Village laundromat. Tommy is a dancer who kicked around Toronto, struggling and frustrated by a lack of success. He fled to New York and began cleaning apartments for a living, then teaching dance to overweight housewives in Scarsdale. He has just renovated a loft with his partner, another (straight) Canadian dancer, and is about to open it as a dance studio. He met Gary several months ago through Steven and Glen, and they became lovers.

On a typical night, six to a dozen people will drop into Steven's apartment, to smoke grass, snort MDA, or just wait to go out. People leave around 10, going first to the Bar and Grill, the centre of the post-new-wave East Village night scene. Steven describes it as a place where "Everyone's out to get fucked, men with men, women with women, women with men, men with women." People at the Bar and Grill are friendly, open, easy to talk to. Great efforts are made at trite and flip-pant conversation. People are very aware that they are part of a scene, and some are hoping very much that the scene will be an event comparable to the ones which they imagine were spawned in Greenwich Village in the early Sixties. There is some justification for believing this may happen. There is a spontaneous energy in the East Village and an openness among the people which comes of self-acceptance. There is some posturing, but little attitude.

After a few beer at the Bar and Grill, Steven and Glen and Tommy and whoever else is around and gay, will go to the Bar, the East Village gay bar, several blocks away. Here, they know more people, a few men who are past tricks or who also eat at the Kiev, or the lesbians playing pool. This is a neighbourhood gay bar. Few go to it who do not live in the East Village.

But it is Thursday in New York, and tonight Tommy and Gary are throwing a party because they have run out of money. They live in the basement of a tenement, a large open space painted white. The space is filled with people, a crowd which seems to range in age from

18 to 60. Some people wear suits. Others wear pants of black vinyl, or turquoise polyester. Steven sees a handsome man he passed earlier on the streets and gets giddy and excited, a standard reaction for him when he meets someone he finds terribly attractive. "He'll never be attracted to me," Steven laments jocosely, "I start acting like such a fool every time he comes near me." Glen is sitting on the couch in heavy-eyed conversation with a blond man. Glen looks like a short-haired Lauren Bacall (without the diamonds) when he is being seductive. Tommy has dressed down tonight, leaving aside his usual attire of clashing colours and untucked shirts, for simple black pants, an oversize suit jacket, and a T-shirt. His blond hair is greased back at the sides and into a wild tangle at the back. He has had a great deal to drink, and is enjoying the dizzy hostess act. At introductions he says, "This girl's from Brooklyn, Brooklyn darling, I want you to meet all these Spanish queens." Anyone or anything whose origin cannot be readily identified is called Spanish.

As the party empties several hours later, Max, yet another Canadian-in-exile, arrives late. Max came to New York for the men. "I was fed on a TV diet of American virility since I was a little boy in Winnipeg," he says. "It's interesting the ways in which they live up to the image. Like the way New Yorkers make you feel they're doing you a favour by having sex with you. And they try to play Marlon Brando with the cold implacable face he wore in *The Wild Ones*. It's a mask they wear for some reason. It attracts me."

Tommy adds, "It's because New Yorkers are always in a hurry. Even to have sex. In this relationship I have to sometimes work at grounding things, and being steady because Gary starts to move so fast he's flying off in all directions."

Glen darts his eyes into the conversation as if to hide his customary self-absorption. "New York is no different from Toronto, though really. It's just as small a city. I mean, I can wear these

clothes around the East Village and no one bats an eye. But as soon as I go uptown, everyone starts staring. I do feel more comfortable being bizarre here than I ever did in Canada though."

During the conversation Steven glides over from dancing with a woman who wears blue ski pants and has her hair curled around her head in a style circa 1945. "No, there is a difference here, a big difference from Toronto and Canada. You know, everyone has dreams, wild dreams, usually unattainable, almost always glamorous. In Canada you never talk about them. They're like magic secrets whose promise is broken if said out loud, or an embarrassment to be suffered silently. But in New York, people do talk about their dreams. Here they aren't afraid of dreams, and sometimes, very rarely, but sometimes, dreams come true."

On the wall of the kitchen in Gary's apartment, a colour Xerox postcard hangs, a photocollage of the Statue of Liberty with a man in underwear, gagged and trussed, hanging from Liberty's outstretched hand. Across the top is the warning, "City of Dreams."

The journeys made by Steven, Glen, Tommy and Max have brought them, on a Thursday, to a party in New York, and New York is their metaphor.

As gay children we were often outsiders in the childhood world, pushed to the sidelines of our own lives. We looked with longing through television, books, and movies, and dreamed of worlds which existed beyond the one in which we were trapped with our silent desires. For some, the City of Dreams may be New York. But for all of us who are gay, a journey begins in adolescence which takes us from the sidelines to the centre of our lives, where the "City of Dreams," I suspect, is really found.

Wherever it takes us, to New York, or merely to a secret place somewhere close to the heart, that journey is our tribal rite. □



